DARTMOUTH COLLEGE
MAR 21 1950
LIBRARY

The Christian Century

PUBLISHED WEEKLY

Great Churches of America
III. West Hartford Congregational

The Lilienthal Lullaby
An Editorial

Germany's Youth Speaks Up
By William F. Sollmann

Frozen Church Assets
An Editorial

MARCH 22, 1950

In This Issue

WILLIAM F. SOLLMANN had a long career in German politics and as editor of the *Rheinische Zeitung* of Cologne before being forced to flee to this country during the thirties. Dr. Sollmann was a member of the Weimar constitutional assembly, a member of the Reichstag from 1920 to 1933, and was secretary of the interior in two cabinets under Chancellor Stresemann. Since coming to the U.S.A. he has been a lecturer at Pendle Hill, Quaker graduate school at Wallingford, Pa. He has written a number of articles for The Christian Century.

THOMAS E. MOYE has been minister of the Federated Church at Stonington, Conn., for the past two years. A native of Georgia, he took his bachelor's degree at Mercer University, Macon, and his theological degree at Andover Newton, Newton Centre, Mass. His first pastorate was at the Baptist church of Soperton, Ga.

ROBERT GEMMER of Indianapolis, Ind., was one of the guest speakers at the Girls High School, Hiroshima, Japan, on the World Day of Prayer, Feb. 24.

FIRST CHURCH OF CHRIST (CONGREGATIONAL) WEST HARTFORD, CONN. is the third study in the series on successful American churches that is appearing in The Christian Century during 1950. The first, on the Mount Olivet Lutheran Church, Minneapolis, was published in the issue for Jan. 25. The second, on the Evangelical and Reformed Church, New Knoxville, Ohio, was in the issue for Feb. 22.

Contents

EDITORIAL
- Editorial Paragraphs 355
- The Lilienthal Lullaby 358
- Frozen Assets 359

SIMEON STYLITES: How to Say 'No' 360

GREAT CHURCHES OF AMERICA: III. The First Church of Christ (Congregational), West Hartford, Connecticut 362

CONTRIBUTED ARTICLES
- Germany's Youth Speaks Up, by William F. Sollmann 368
- Afternoon of the Fawn, by Thomas E. Moye 369

BOOKS
- The Light of the World, by Greville Cooke 370
- Books in Brief 371

CORRESPONDENCE 371

NEWS OF THE CHRISTIAN WORLD
- West Germany 373
- New York 373
- Huntington, W. Va. 374
- Los Angeles 376
- Geneva 376
- Portland, Me. 377
- Waco, Tex. 378
- England 380
- Brazil 381
- Hospital Meeting 382
- Hiroshima 382

CURRENT FEATURE FILMS 383

The Christian Century

Established 1884, as *The Christian Oracle*.
Name changed to *The Christian Century* 1900.
Refounded 1908 by Charles Clayton Morrison and developed as an undenominational journal of religion.

PAUL HUTCHINSON, *Editor*
HAROLD E. FEY, *Managing Editor*
CHARLES CLAYTON MORRISON, *Contributing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*
MARGARET FRAKES, *News Editor*
CECELIA C. GAUL, *Copy Editor and Librarian*
ROBERT L. WILLETT, *Publisher*
LEONARD S. MEYER, *Business Manager*

Staff Correspondents

John W. Abbott (Providence, R. I.)
Hampton Adams (St. Louis)
C. D. Brodhead (Philadelphia)
C. E. Bryant (Waco, Tex.)
George Buckner, Jr. (Indianapolis)
F. W. Burnham (Richmond, Va.)
J. Henry Carpenter (New York)
Walter D. Cavert (Syracuse)
Kendig Brubaker Cully (Boston)
W. Edgar Gregory (San Francisco)
George R. Grose (Los Angeles)
Nathanael M. Guptill (Portland, Me.)
W. Bruce Hadley (Omaha)
Morton Kurtz (Kansas City)
G. Merrill Lenox (Detroit)
Virgil E. Lowder (Chicago)
W. O. Macoskey (Tacoma)
Acton E. Middlebrooks (Troy, Ala.)
Harvey H. Potthoff (Denver)
Henry G. Ruark (Weldon, N. C.)
D. R. Sharpe (Cleveland)
Alfred W. Swan (Madison, Wis.)
L. Ralph Tabor (Washington, D. C.)
Alva W. Taylor (Nashville)
W. L. Thorkelson (Minneapolis)
J. M. Trimmer (Huntington, W. Va.)
Raymond B. Walker (Portland, Ore.)
O. M. Walton (Pittsburgh)
J. Clyde Wheeler (Oklahoma City)
E. Ralph Wiborg (New Haven)
Marshall Wingfield (Memphis)
G. Baez-Camargo (Mexico)
W. G. Berry (Regina, Sask.)
Anthony Caliandro (Italy)
Jiri Carda (Czechoslovakia)
Bernard Causton (World Council)
João Del Nero (Brazil)
E. Gueron (Turkey)
K. E. Jordt Jörgensen (Scandinavia)
Mikko Juvo (Finland)
Grace K. Kerr (Japan)
Innes Logan (Scotland)
Focko Lüpsen (West Germany)
A. T. McNaughton (Australia)
James R. Mutchmor (Toronto)
Cecil Northcott (England)
P. Oommen Philip (India)
Stanley G. Pitts (South Africa)
DeCourcy H. Rayner (Montreal)
Siegfried Scharfe (East Germany)
Winburn T. Thomas (Siam)
A. R. Tippett (Fiji)
Hugh J. Williams (Puerto Rico)
Malcolm Wilson (New Zealand)
Pedro Zottele (Chile)

Entered as second-class matter February 28, 1908, at Chicago, Ill., under the act of March 3, 1879. Copyright 1950 by Christian Century Foundation. All rights reserved. Published weekly by Christian Century Foundation, 407 S. Dearborn Street, Chicago 5, Ill.

$6.00 a year. Canadian postage, 50 cents extra; foreign postage, $1.50 extra. Single copy, 15 cents.

The Christian Century is indexed in the *Reader's Guide to Periodical Literature* to be found in all libraries.

Coming Events

March 16-24. World Council of Churches Conference on the Problems of the Family, Celigny, Switzerland.
March 20-22. Religion and Labor Foundation National Conference, Cincinnati (For information, write 66 Edgewood Ave., New Haven 11, Conn.)
March 21-23. World Council of Churches Conference of U.S.A. Member Churches, Buck Hill Falls, Pa.
March 22-28. Philadelphia Yearly Meeting of Friends, Philadelphia.
March 23-26. Seminar for Christian Citizens (College Students) (Friends sponsorship), Washington, D. C.
March 24-26. Union Theological Seminary Conference on Christian Vocations, Richmond, Va.; John R. Hutcheson, Halbert Jones, Balmer H. Kelly, John Oliver Nelson, speakers.
March 26. All-Chicago Lutheran Youth Lenten Vesper Service, Rockefeller Memorial Chapel.
March 26. Chicago Sunday Evening Club; Benjamin Mays, speaker.
March 26. Ford Hall Forum, Boston; Walter White, speaker.
March 26-28. Seminar for Christian Citizens (College Students) (National Intercollegiate Christian Council sponsorship), Washington, D. C.
March 27-31. Religious Society of Friends of Philadelphia and Vicinity Meeting, Philadelphia.
March 29. American Council for Judaism, New York chapter, Town Hall Luncheon; Adm. Ellis M. Zacharias, speaker.
April 2. Chicago Sunday Evening Club; Norman Makin, speaker.
April 2. Ford Hall Forum, Boston; James F. Bender, speaker.
April 3-4. Seminar for Christian Citizens (Theological Students) (National Lutheran Council, Lutheran Church—Missouri Synod sponsorship), Washington, D. C.
April 5. American Council for Judaism, New York chapter, History of Judaism Lecture Series; Elmer Berger, speaker.
April 9. Easter Sunday.
April 9. 28th Annual Sunrise Easter Service, Mount Davidson, San Francisco; William Elbert McCormack, speaker.
April 10-13. Colgate Rochester Divinity School Annual Post-Easter Convocation, Rochester, N. Y.; Ayres Lectures, John C. Bennett; Rauschenbusch Lectures, D. E. Lindstrom; Devotional chaplain, Henry Sloane Coffin.
April 11-13. Fifth Annual National Council on the New Approach to the Alcohol Problem, University of Chicago.
April 12-14. Associated Church Press Annual Meeting, Syracuse, N. Y.
April 13-16. Seminar for Christian Citizens (High School Students) (Friends sponsorship), Washington, D. C.
April 14-16. United Stewardship Council Meeting, Detroit.
April 15. Laymen's Stewardship Conference, Detroit.
April 17. Chicago Tract Society 61st Annual Dinner Meeting, Central Y.M.C.A.
April 18-20. Yale Divinity School 40th Annual Convocation, New Haven, Conn.; Beecher Lecturers: W. H. Auden, Arthur S. Flemming, Helen Kenyon, Edmund W. Sinnott, Charles P. Taft, Henry M. Wriston.
April 18-21. Churchmen's Washington Seminar (General; Adults) (joint sponsorship), Washington, D. C.
April 20. General Commission on Chaplains, Washington, D. C.
April 20-23. Seminar for Christian Citizens (College Students) (Friends sponsorship), Washington, D. C.
April 22-23. Federation of Lutheran Clubs National Convention, Evansville, Ind.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXVIII CHICAGO, MARCH 22, 1950 NUMBER 12

EDITORIAL

CHRISTENDOM moves toward Passion Week. Christendom is a wide word; it makes room for all of us with our differences, big and little. Passion is a strong word; too strong for most of us. We have emotions but we water them down or push them into the subliminal. A passion takes energy, fullness of feeling, flow of soul. A bright good will toward all is not the same as a passion for good. Livingstone had a passion for Africa; Judson for Burma. Livingstone underwrote his passion with loneliness, courage and moral fortitude. Judson spelled his out in prison, on body-racking voyages and dangerous journeys by land, beside the graves of his wife and children. Jesus had a passion for mankind seen as individuals, sons of God who did not know their sonship. His passion made demands on his will to give over his will. He also had a passion for God, and it was that passion which made it possible for life to manifest through him the transmutation of a physical body into a spiritual carrier which knew no death. It is altogether likely that only a passion for fulfilling the conditions of his insight will yield his certainty, and that a man has to be ready to pay an ultimate price for an ultimate assurance. Apparently, ultimates have to be sown and harvested with passion. The church has set itself a Passion Week.

Fifth Week In Lent

O Thou holy and unspeakable, Thou wonderful and mighty God, whose power and wisdom hath no end, Thou art love, Thou art my Father. Let the holy flame of Thy love so burn in my heart that it may be made pure, O God; for it is the pure in heart who see Thee. Amen. (A prayer of St. Augustine.)

Senator Tydings Revises His Disarmament Proposal

WASHINGTON and London still give the silent treatment to public demands for action to end the atomic arms race. But Senator Millard E. Tydings, chairman of the powerful armed services committee of the upper house, is not willing to drop his effort for an international disarmament conference. Perhaps the fact that he has received far more letters approving his stand than have come to him for any other proposal made during his long legislative career may have something to do with his determination. As our readers will remember, Senator Tydings followed Senator McMahon's first speech on the atomic arms race (see "Alternative to Atomic Chaos," February 15) by reintroducing a resolution which he first placed before the Senate in 1946. This called for an international conference, to be summoned by the President of the United States, "to achieve world disarmament on land, on sea and in the air by January 1, 1954." Senator Tydings' first resolution, like Senator McMahon's first speech, was frowned on by the White House and the state department. It would by-pass the United Nations, these pointed out, thereby showing a concern for the prerogatives of that body which never marked their action in Greece or in China or in launching the Marshall plan. So Senator Tydings has introduced a new resolution. This calls for the same kind of international conference to do the same thing, but this time requests the U.N. to summon it. The Maryland senator says he will not push his new resolution until the foreign relations committee, of which he is a member, has disposed of Marshall plan legislation. After that, he means to push it hard. We are glad to see that there is, in the Tydings resolution, no nonsense about disarming in "conventional" but not in "atomic" weapons. Or vice versa. Disarmament must be general, covering all categories of weapons. Otherwise it will be a fraud. But we believe that Senator Tydings is right in holding that honest disarmament is the place to start in stopping the atomic arms race.

Saar Mine Pact Will Make More Trouble

PRESSURE for a peace treaty with Germany is steadily increasing. It has reached a point where it is announced that the foreign ministers of Britain, France and the United States will meet soon to discuss the terms they will grant the Bonn government. Knowing that a peace treaty cannot be far off, France moved on March 3 to confront her allies with an accomplished fact in the form of virtual annexation of the Saar. Of course, it wasn't called that. It was called an agreement by which the Saar was granted autonomy in return for a 50-year lease to France of her coal mines. But it was an autonomy which left France in control of the customs, of the railways, of all other economic and fiscal matters, of foreign relations and of the right of Saarlanders to travel outside their 990 square miles of territory or of those from outside to visit or settle there. Some autonomy! The natural German reaction has been a howl of wrath, as the French must have expected. Chancellor Adenauer says for the ruling Christian Democrats that if this is the way in which West Germany is to be treated, he's all through with any ideas of entering the Council of Europe. Kurt Schumacher says for the Socialists that the French move has created, not a new Luxembourg, but "a new Alsace-Lorraine." German Communists point to this

as one more evidence that the western allies mean to carve up Germany. And the Russians smile, knowing that while the Saar is thus cut away on the south there can be no effective protest against loss of the territory in the east cut off by the Oder-Neisse line. Five times in 150 years the Saar has changed hands. Every transfer has been as spoil of war, save in the case of the 1935 plebiscite, when the transfer was a signal of coming war. What the agreement foretells which France has made with the present puppet regime, we do not know. But it will be trouble of some sort, and probably an end to hope of any such integration of west Europe as economic recovery and lasting peace require.

Is a Rearmed Japan Our Goal?

WHEN Japan, under General MacArthur's guidance, wrote a new constitution for the democratic state it was proposed to build out of the ruins of military defeat, it included a hard-and-fast prohibition against the maintenance of any armed forces. This has been hailed as the best guarantee of peace in the Far East, and Japanese liberals have regarded it as their nation's best security against a return to military rule. Oriental Communists, however, have derided the constitutional provision as an example of American hypocrisy. "Just wait until U.S. policy needs military allies in the far Pacific," they have told the Japanese, "and you will see how quickly Japan will be armed again." Is the American army now trying to prove that the Communists have been right? Something has already been said in these columns about the way in which, beginning with MacArthur's New Year's message and continuing with the recent visit of our chiefs of staff to Tokyo, the proposal has been pushed to develop permanent American army, air and naval bases in Japan. Now General Robert L. Eichelberger, who commanded the 8th Army in the Pacific campaign and on occupation duty in Japan, has told a New York audience that any peace treaty with Japan must provide for the raising of a Japanese army. The press was careful to point out that General Eichelberger's speech had been cleared for delivery by the department of defense. It certainly looks as though our military men have their drive to rearm Japan well under way. In contrast, read the prayer sent to President Truman and Marshal Stalin by the girls in the Hiroshima high school who lost parents in the first atomic blast. It appears on page 382 of this issue. "We want you to listen to our prayers which we are shouting from the bottom of our hearts," say these girls. But Washington—or at any rate the Pentagon—doesn't seem to be in a listening mood.

Why Not Let Them Petition?

TWELVE Europeans, calling themselves the "World Congress of Partisans of Peace," asked for visas to visit this country in order to present a "peace petition" to Congress. The state department turned them down. With Congress so eager to find reasons to pin a red label on the state department, this is hardly to be wondered at, for the dozen would-be visitors were undoubtedly "known Communists and fellow travelers," as the department claimed. Pablo Picasso, the painter, was the most prominent member of the group, and Dean Hewlett Johnson of Canterbury Cathedral ranked second in publicity value. Unquestionably, any petition which such a company might have presented to Congress would have indicated that the way to peace is by the road marked out by the Soviet Union. Nevertheless, why keep them out? It is not likely that they would have swung Congress to support of the Stalin line. Neither would they have gained half as much publicity once they were here and given the casual brush-off Congress gives most petitioners as they are gaining now that they have been turned away and can protest to high heaven about such treatment. Americans have criticised the Communist world more for its refusal to admit representatives from other countries than for any other one thing. Now the Communists and their sympathizers can say that we have our own red-tape curtain. In addition, by an act of this sort we seem to belie our claim to faith in the power of truth to maintain itself in any free forum. When the state department turned down Picasso, Dean Johnson and the other "partisans," we think it made a mistake. When Congress cheered the state department's decision, it likewise made a mistake. If anyone has anything to tell Congress, or the rest of us, about the way to gain peace, let him tell. Then if we have anything to tell the Soviet government, or the governments of other Communist countries, we will have a much better claim to be heard.

France an Unreliable Military Ally

EVER SINCE the Atlantic military alliance was launched General de Gaulle has been insisting that, from the standpoint of French security, it is worthless. Now the French National Assembly has done its best to prove correct this estimate of the pact's value, though from the American rather than the French point of view. The first shipments of American arms to France were to leave the United States early this month. Fifty planes were in fact taken aboard a French aircraft carrier at Norfolk. French Communists threatened to tie up ports in which these American arms might be unloaded in France, and other ports from which munitions might be shipped to the Indo-China front. Premier Bidault countered by introducing a bill in the National Assembly which would impose life sentences on any persons convicted of such sabotage of military measures. The result was an uproar in parliament which reduced proceedings to anarchy for almost a week, forced the police to charge in again and again to eject obstreperous Communist deputies, and finally brought from the Assembly's veteran president, Edouard Herriot, the plaintive admission, "I don't know whether this isn't the end of parliament in France." After five days of this Premier Bidault finally got his bill through the lower house, but its passage was immediately followed by an outbreak of strikes in utilities which covered most of the nation. The government broke these only by reverting to the desperation measure of drafting the strikers into the army. In the light of this record, we again register our astonishment that the generals in the Pentagon, or any other Americans, should see any value in the Atlantic pact. Any

nation inwardly at war as France has thus shown herself to be is worthless as a military ally. Considering the case purely from a military standpoint, these events in France show that the Atlantic alliance is an illusion. America's arming of a France thus inwardly riven has as little value in making western Europe "secure" as had our arming of Chiang Kai-shek in keeping China out of Communist hands.

Next Church-State Crisis Approaching in Poland?

WILL Poland be the next European country to be racked by a struggle between church and state? Signs are multiplying that the Communist government and the Roman Catholic hierarchy in Poland are near an open break. Tension began to rise a few weeks ago when the government took over Caritas, the Catholic relief organization, and announced that hereafter it would be run as a public agency. One or two bishops were subjected to house arrest for disciplining priests who approved the government's act, and Cardinal Sapieha was censured in a government communique for having allegedly ordered no more support for Caritas until it was restored to church control. This is the first open attack on the cardinal by the government. Then the cardinal and the Archbishop of Warsaw wrote President Bierut that "a fight against the church, against religion and against God appears more and more closely at hand." Following the delivery of this letter Premier Cyrankiewicz suddenly announced to the Polish parliament that all church estates exceeding 100 hectares (247 acres) in size are to be nationalized. A few exceptions were promised—the land used by monasteries and convents and small farms belonging to parish priests. But the Catholic Church as a great landholder is to be put out of business. Land has historically been at the root of most of Europe's church-and-state struggles, going all the way back to Henry VIII and before. It is still more of a factor in the difficulties which beset churches in revolutionary countries than churchmen like to admit. Loss of great landholdings is bound to overtake the church before long everywhere in Europe, in the Orient and throughout the Latin American world. As long as the church remains a great landlord it is vulnerable to attack as an enemy of the landless. If the Roman Catholic Church in Poland, for instance, were to rid itself voluntarily of its large landholdings, it would find it much easier to convince the Polish masses that what the government is doing is in truth "against God."

Labor Banishes African Chief Who Weds White

THE HIGH-HANDED WAYS of empire have seldom been more strikingly illustrated than in the case of Seretse Khama. Seretse, chief of the Bamangwato tribe in Bechuanaland, was educated in England, as befitted the hereditary head of a tribe which has had close ties with that country ever since it was converted to Christianity generations ago. While a student in England he fell in love with and married a London girl. When he took his white wife back to Africa there was some opposition within the tribe, led by his uncle, who had been acting as regent. This, however, was overcome. The young chief was seated on the tribal throne and the uncle left the region. But the Malan government in South Africa, which claims Bechuanaland and has a law making mixed marriages illegal, bombarded London with protests. A commission of inquiry was appointed. Its report has been suppressed, but rumor insists that it warns that if a black chief with a white wife were sustained in office in Bechuanaland, the Malan government would be more intractable than ever as a part of the commonwealth. At any rate, the Labor government brought Seretse to London. He says he was "tricked" into coming; the government denies that and says he came of his own free will. It does not deny, however, that he has been told he cannot return to his home for at least five years, and that it has offered him £1,100 a year during that time to take his white wife, now pregnant, and go somewhere else—Paris, the Riviera, anywhere he pleases so long as it is not Bechuanaland. Winston Churchill has called the whole business "a very discreditable transaction" in a debate in Parliament. The leader of the Liberal party, Clement Davies, has been equally critical. Individual Labor members have voiced their disgust. Most Englishmen, we believe, think Seretse and his wife have been badly treated. It is shameful to see the Labor government, supposedly the champion of liberal causes, tied to such a miserable affair. But it may serve as a reminder that while the British commonwealth is a realm of freedom, the colonial empire is still the empire and ruled with as little regard for "the natives" when Labor is in the saddle as in the old days of the Kiplingesque proconsuls.

Pastor to Resign Over Racial Issue

WHEN three Negroes who entered the Miami Shores Community Church, Florida, were allowed to remain to hear E. Stanley Jones speak, some members of the congregation protested and one withdrew. So the pastor, Rev. Donald Douds, has announced that he will resign. . . . The *Washington Times-Herald* reports that Donald Hiss, brother of Alger Hiss, is receiving instruction prior to baptism in the Roman Catholic Church from Msgr. Fulton J. Sheen. Donald Hiss, a former officer of the state department, has also been accused of communistic sympathies. . . . Fifteen Protestant denominations show a gain of 36 per cent in membership and 80 per cent in giving during the last 25 years, according to Harry S. Myers, secretary of the United Stewardship Council. . . . A new example of the religious tension under the surface in Israel came to light when the three cabinet members representing religious parties refused to attend cabinet meetings because of what they alleged was the government's policy in subjecting children in immigration camps to atheistic instruction. When Premier Ben-Gurion threatened them with dismissal if they persisted in their boycott, they returned. It is said that a compromise on the education issue is being worked out. . . . For the first time in history, Trappist monks voted in the British election. Religious News Service reports that they were particularly interested in the future of state subsidies for church schools. . . . Eight bishops and 1,123 clergy of the Protestant Episcopal Church have

received from the appellate court of New York permission to file a brief dissenting from the lower court's verdict in the Melish case. Dr. John Howard Melish is appealing from the decision of Justice Meier Steinbrink, who upheld Bishop DeWolfe in dismissing the aged rector from the pastorate of the Church of the Holy Trinity, Brooklyn. Justice Steinbrink also rendered the decision in the recent Congregational merger case.

The Lilienthal Lullaby

DAVID E. LILIENTHAL, having resigned the chairmanship of the U.S. Atomic Energy Commission, has taken to the lecture platform. He can do a lot of good there, while at the same time, we trust, starting to make up the financial ground lost by his years in government service. But if he continues to give the sort of lecture he is reported to have given in New York early this month, it may be doubted whether Mr. Lilienthal will help his fellow Americans much in coming to terms with the issues involved in atomic control. Mr. Lilienthal's Town Hall lecture, if the *New York Times* reported it accurately, was more of a lullaby than a lecture—an effort to soothe the fears of the public and to spread the idea that scientists who have been telling of the horrors being prepared for mankind by the hydrogen bomb are simply trying, in Mr. Lilienthal's own words, to "scare the dopes."

Mr. Lilienthal chose as particular targets for attack in his New York lecture the four distinguished physical scientists who took part in the University of Chicago's Round Table broadcast on February 26. (See "Senator McMahon Returns to the Attack" in last week's Century.) He charged them with creating "a growing sense of hopelessness and helplessness among our own people," and claimed that this is playing into the hands of the Communists. He was particularly scornful of the scientists' proposal for decentralizing American cities as a security measure against atomic attack. "These fine minds," he said, "came up with this fine contribution—to transplant thirty to sixty million people. With all due respect to them, I want to state that this is a lot of high intellectual nonsense. It can't be done. It won't be done."

About that, Mr. Lilienthal is undoubtedly right. But his scorn scarcely disposes of the claim made by the scientists which was, not that dispersal of city populations could or would be carried out, but that if security against A-bomb and H-bomb attacks is demanded, such a dispersal offers the only method worth considering. Moreover, the scientists hastened to add that even such dispersal would provide no protection against the lethal effects of the radioactive dust which would fill the atmosphere following a hydrogen blast. Mr. Lilienthal did not see fit to say anything about the post-explosion dust.

The better side of Mr. Lilienthal came into view when he told his New York hearers that it is "a mountainous error" to think hydrogen bombs can provide security. "Our security," he declared, "rests not on material things at all but on the spirit of the people. We are a people with a faith in reason, and when we lose that faith and substitute for it faith in weapons we become weak and are lost, even with our superatomic weapons." Great stuff! But to jump from that to an excoriation of the scientists for "extravagant and sensational picturing of the horrors of atom warfare," as Mr. Lilienthal then proceeded to do, was a *non sequitur*. Granted that the scientists' warnings will not scare Russia, or bring world cooperation for peace, and might weaken U.S. military strength by impelling the public to apathy or despair, as he claimed, does it follow that in the absence of such warnings the American people would exercise their "faith in reason"? We shall have more to say about that in a moment.

Mr. Lilienthal held that it is time to "re-examine the problem of government monopoly in atomic energy," and in other speeches he has been quoted as talking about "the cockeyed way of government monopoly" blocking the road to development of constructive uses for nuclear energy. But the main point of what he is saying to Americans after his years at the key atomic post is not to pay too much attention to the gloomy scientists. "To face the dangers of a tough world," he tells his countrymen, "what we need is not to be overwhelmed with these dangers but to understand them, and then with courage and resolution and patience face up to these dangers and see them through."

Does advice of this kind mean anything or is it just so much polite platform patter? Everyone would be glad to hear fewer forecasts of coming doom from the scientists. But a scientist ceases to be true to his calling when he becomes less than accurate in his report on what he is doing and what the results of his work may be expected to be. Everyone would be glad to see the constructive uses of nuclear energy stressed. But when The Christian Century last year published a series of articles by the atomic scientists Daniel and Squires showing how this could be done, the Atomic Energy Commission—and all official Washington—turned a cold shoulder. For Mr. Lilienthal just to stand up and say there ought to be less said about the appalling end to which the atomic arms race is leading and more about the constructive uses of atomic fission is like saying there ought to be less sin and more goodness in the world. It doesn't get at the real problem.

If Mr. Lilienthal continues his lecture tour across the country—and we hope he does and has capacity audiences to hear him everywhere he speaks—he should know that if he repeats the line of argument he used in New York there will be at least four questions raised in the minds of his thoughtful listeners which received no answer at the Town Hall. First, when he excoriates the scientists for their description of the kind of bomb the H-bomb can and will be, he owes it to his audience to say whether what the scientists have said is true. What Americans want to know right now is not whether the scientists were helping or hindering any propaganda or other causes, but—were they telling the truth? There's no point in discussing the future of atomic energy without beginning with that question and answering it candidly.

Second, the American people want to know whether anything adequate is being done to stop the atomic arms race. That there is such a race, we take it Mr. Lilienthal will admit. That arms races have historically ended in conflict every informed person knows. That a conflict with plutonium and hydrogen bombs would plunge the world into madness—provided the scientists are telling the truth

about the nature of the bombs now being contrived—no one so far has convincingly denied. In the light of these facts, surely any American or other informed human being must be asking: Can this arms race be stopped? Are the steps being taken which will stop it? Again, if this is not candidly answered, the whole discussion wanders in a fog of unreality.

Third, the American people want to know *how* they can understand the issues involved in atomic developments, so that they can act with the "courage and resolution and patience" to which Mr. Lilienthal exhorts them. He says that "faith in reason" and the reliance on reason is the American way to deal with this crisis. Very well. How are they to know enough about what is at stake to employ reason? Remember, it was this same David E. Lilienthal who, as chairman of the Atomic Energy Commission, told the press that he could not even divulge what were the questions under consideration at the time of Mr. Truman's H-bomb decision, let alone the reasoning on which that decision was based. (See The Christian Century for March 1, page 263.) And it was Mr. Lilienthal who, when asked by a reporter whether the issues would *ever* be permitted to come "out in the open so that the democratic process can be brought to apply," replied, "Gosh, I don't know." What relevancy has talk about "faith in reason" in a situation of this kind?

Finally, when the former chairman of the AEC talks about breaking the government monopoly on nuclear developments and switching research and production to constructive purposes, the listening citizen simply asks again how that is to be done. The trend today is in the opposite direction—toward a tighter government monopoly, with greater provisions for secrecy and with an increasing stress on production for destruction. The hydrogen bomb, which is now the great goal toward which our energies are directed, is even more lethal in its nature than the uranium and plutonium bombs, for it can have no constructive by-products whatever. It is totally destructive in nature and purpose, and every dollar that goes into building plants to make H-bombs goes for the preparation of destruction.

Mr. Lilienthal, in leaving his official position and going to the public, sees it as his first responsibility to try to head off national hysteria in dealing with atomic issues. That is a worthy purpose, and we fully agree that nothing but evil is to be expected if this issue is handled in an emotionally supercharged atmosphere. (Such an atmosphere, it may be noted, is as likely to develop in Congress as in the press or among our citizens.) But Mr. Lilienthal cannot achieve his purpose by singing lullabies to a public already filled with apprehension. The American people are scared over this atomic arms race and where it is coming out. So are all other informed people on earth. The only reassurance which has meant anything to common folk so far has come from a few of the scientists Mr. Lilienthal chastises, when they have said that perhaps hydrogen bombs cannot be built. And that's not much reassurance. But while ultimate power remains in the Pentagon and the Kremlin, and while ultimate decisions continue to be made in secret by Mr. Truman and Marshal Stalin (neither of whom creates even an illusion of infallibility), the people will continue to be scared.

Mr. Lilienthal adjures us to avoid hysteria and get over our scare by manifesting our nation's traditional "faith in reason." All right, Mr. Lilienthal; *what* reason, when it comes to dealing with atomic issues, have we reason to have faith in? He tells us that "what we need is not to be overwhelmed with these dangers but to understand them." All right, Mr. Lilienthal; how do we understand dangers when essential facts concerning them are kept from us by official secrecy? Those are the questions we want answered, and never mind the lullabies.

Frozen Assets

SOUTHERN BAPTISTS are elated by Justice Steinbrink's decision barring union between the Congregational Christian Churches and the Evangelical and Reformed Church. It is not the frustration of that particular merger that pleases them, but the ground on which it was based. Stated in its simplest form, that ground was that a council or convention of churches of the congregational order has no power to merge itself with the council or synod of any other church, or to do anything which will in any way affect the congregations represented in it, even with the consent of a large majority of those congregations. In a release sent out by the News Service of the Southern Baptist Convention, Dr. Duke K. McCall, executive secretary of the convention's executive committee, says:

> The force of law was given to the Southern Baptist Convention position with reference to church union by the recent ruling of Justice Meier Steinbrink of the Brooklyn supreme court. The decision was based on a definition of the polity of the Congregational churches which could be taken from Justice Steinbrink's decision as a definition of the polity of the Southern Baptist Convention. . . . The legal decision should dispel the fears of those who have been concerned lest the Southern Baptist Convention "unionize" the churches of its fellowship by carrying them into organic union with other denominations. . . . In effect, this decision means that any local congregation of a denomination whose polity is that of the Congregational churches or the Baptist churches may unite with whomever they please, but no vote of theirs has any effect on any other congregation.

There is more than a possibility that this rejoicing may be short-lived if the decision of the lower court (and it is a lower court, in spite of its name) is sustained on appeal. The Baptists are a very democratic people. They believe in majority rule in the local congregation, no less than in the autonomy of the local congregation as against any kind of "ecclesiastical authority" exercised by a larger body. The decision supports the latter aspect of congregational autonomy, but it gravely jeopardizes the principle of majority rule in the local congregation.

The implication of the court's decision is very clearly that a majority of the members of a local church cannot commit the congregation to *any* action which is opposed by a minority on the ground that it is a departure from the old paths. As The Christian Century said last week, one of the grounds of the judge's decision seems to be "that no church has a right to change anything, in its polity, practices or tenets, and that every church exists for the sole purpose of perpetuating and propagandizing the precise ideas and procedures that were approved by those who founded it." The judge was ruling, of course, only on an

action relating to union, but if the principle is valid in that connection, there is no evident reason why it should not be equally valid as to any other action a church might take with a view to an alteration of its program or relationships. What the judge specifically said was that, if any individual Congregational church votes to join the United Church, it must leave its property in the hands of a protesting minority. This is what is called the principle of "implied trust."

This principle was somewhat more sharply defined a few months ago in a decision by District Judge Fred M. Hudson, at Des Moines, Iowa, in a case involving a Baptist church at Algona, Iowa. This church had voted to abandon its affiliation with the Iowa Baptist convention and the Northern Baptist Convention and to join the Conservative Baptist Fellowship and its corresponding associations. The judge held that it couldn't do it—or at least that it would forfeit its property to the protesting minority if it did. "The beliefs, doctrines and practices of the Algona church," said the judge, "were adopted by its congregation when it was organized. . . . Where there are factions in a church congregation, its property and custody belong to those who adhere to the principles, practices and forms of worship for which it was founded and dedicated and which were accepted by the congregation before the dispute arose."

An interesting and significant link between the two cases—one tried in Brooklyn and the other in Des Moines—is supplied by the secretary of the "Connecticut committee" which has been opposing the Congregational merger. He writes: "Judge Steinbrink took twenty minutes off the bench one day to talk over long distance phone to the judge [in Des Moines] who rendered this other decision. Both decisions rest on the same principle of 'implied trust' inherent in established church organizations."

Here then is an Iowa court ruling that a clear majority of the members of a Baptist congregation cannot change its affiliation from one Baptist association to another. This is cited to fortify the decision of a New York court that a majority of the members of a Congregational church cannot change its affiliation from the General Council, which is trying to go out of existence as a separate body, to a United Church of Christ which would include at least four-fifths of the present Congregational churches. And now the Southern Baptist executive secretary is rejoicing over these decisions as registering a triumph for the principle of the "autonomy of the local church." Where's the autonomy when a congregation is denied the right to determine its own polity, doctrine and affiliations? That isn't the worst. In the application of this "implied trust" principle, as both of these cases show, the civil court becomes the arbiter of orthodoxy. The property of the church, says the Iowa judge, belongs to "those who adhere to the principles, practices and forms of worship for which it was founded." There is scarcely a local church of congregational polity in the United States that has not at some time changed some of its practices and forms of worship, and often enough there have been dissenting minorities—minorities that did not want a Sunday school, or an organ, or individual communion cups, or a Christian Endeavor society, or a vested choir, or a social service committee. Now and again the minorities that protested against some of these "innovations" have carried the matter to the courts.

One of the most sensible decisions we know in a case of this sort concerned the "Christian Church" at Newbern, Tennessee, in 1880. When this church began to give money to a missionary society, a minority protested that this was contrary to its original tenets and practices to which the donor of the property had adhered, and on that ground it claimed the property. The majority argued, and the court decided, that "it is the inherent right of every church to change any or all of its doctrines and to adopt new tenets, customs and practices," and that the donor "must be presumed to have known not only what the doctrines of the church then were, but that they were liable to be altered by the exercise of that right or inherent power which was also a doctrine of the church at the time of his gift."

Every church that claims complete autonomy must hold it subject to the risk that the church itself will change its mind about some things and will therefore change some of its tenets, practices and affiliations. Such are the perils of liberty. They are less than the dangers of unchangeability, the domination of the dead hand, and the presumption that free churches are (as the Roman Catholic Church boasts of being) "irreformable," with the secular courts standing guard to see that nothing changes. It was, we are happy to note, a Southern Baptist correspondent (The Christian Century, March 15) who wrote: "We must remember that we can never make the ecumenical movement a reality by uniting with our ancestors."

The question as to whether congregationally independent churches can commit some real authority to councils or conventions without sacrificing their local autonomy, is indeed an important question. But, important as it is, it is dwarfed by the question as to whether the civil courts are to rob these churches of their autonomy by becoming the arbiters of their orthodoxy and guaranteeing their permanent unchangeability. That would be a linkage of state and church against which Baptists, Disciples and Congregationalists should make vociferous protest.

How to Say 'No'

EDITOR THE CHRISTIAN CENTURY:

SIR: Leon Shimkin, of Simon & Shuster, publishers, has been recording for posterity the tale of his first infant steps in the book business. They were taken in canvassing for magazine subscriptions among the ladies reposing on hotel porches at Rockaway Beach. He says that the chief thing he learned in that undertaking was all the different ways there are of saying No.

I doubt that he learned *all* the ways, for new ones are turning up every day. But his experiences do suggest a valuable course of education. For it is of the utmost importance to anyone whose business it is to try to get people to say Yes, to know some of the varieties of saying No. Thus they will realize beforehand what they are up against.

1. Mr. Shimkin says that of all the ways of saying No the favorite one is, "I agree with you in principle." He is certainly right. That sentence is a satanic little contrivance.

It is disarmingly polite. It gives the one who says it a fine glow of virtue, and also allows him to pose as a deep thinker whose keen mind and eagle eye see the legal and practical difficulties which are hidden from the bumble-witted person trying to get his support.

To say, "I agree in principle," is the heart of the legislative trick of amending a bill so that it passes with the enacting clause stricken out. The result is that nothing is actually passed but pages of rhetoric. It was very fitting that the motion to strike the enacting clause from the recent F.E.P. bill, which was so effectually maimed by the present Congress, was made by that valiant defender of democracy, the Hon. John W. Rankin of Mississippi.

This is an old way of saying No. I have always been sure that the Rich Young Ruler, just before he said No to Jesus' invitation to sell all and follow him, said, "'I agree with you in principle." The weakness of the church is largely due to the multitude of its members who "agree in principle."

2. "This is not the time"—this way of saying No is the devil's masterpiece. It is hard to think of any cause which cannot be blocked—indeed which has not been blocked—by the judicious affirmation that "this is not the time." We see it working beautifully in any legislative assembly or church conference. The motion is made; the fat is in the fire. Then that honored member of the conference, frequently called its "Nestor," gets the floor. "Mr. Chairman," he announces in solemn tones, "I yield to no man in my devotion to this cause [rhetorical pause]. All my life [vox humana and tremolo stops] I have given constant efforts to further it. But, Mr. Chairman, this is not the time . . . [nodding of heads]." Then follows the previous question, and the burial of the idea in a committee appointed to sleep on it for a year.

If the devil had a Nicene Creed the first article would be, "I believe in the unripe time." That would be enough for all his needs. For the power of it is that it is always true. When was there ever a cause for which the time was ripe? Anything worth doing has always been done "out of season."

3. "Don't quote me"—this is a very common way of saying No. It seems like a good way of eating your cake and having it too. "Why certainly I am in favor of the abolition of the poll tax! How could you think otherwise? But don't quote me." "You are right. Gambling in this city is a disgrace to the administration. But don't quote me."

Yet we must not be too harsh. After all, that is the way progress has been made, isn't it? Remember Martin Luther, who said, "Here I stand, I can do nothing else, but don't quote me." Remember Patrick Henry and his ringing climax: "Give me liberty or give me death, but don't quote me." (Or did they?)

Yours, SIMEON STYLITES.

P.S. Please don't quote me on this. This is not the time.

VERSE

The Crocus Is Restless

THE crocus is restless;
The spark of Life smolders
To a blaze . . .
Green fire of grass,
White fire of dogwood,
Ruby fire of redbud
Will burn the barrenness
Of our hillsides.

May His holy fire consume us
Upon the high altar;
Burn our barrenness
To ashes and rust
(The bars of the spirit),
To release
Green growth,
White Love,
Red courage!
The crocus is restless.

GEORGE ROSSMAN.

Prayer for a Loved One

GOD go with you, my child, on sea and plain.
God be your patient breath when hills are steep.
God roof your house against the storms of pain.
God close your eyes when comes the final sleep.

LUCIA TRENT.

Thy Neighbor as Thyself

WHO loves himself will better love
All men. If self-aimed hate
Is master of his hand, no glove
Can hide his palm's estate.

MARGARET EVELYN SINGLETON.

The Young Lion and the Dragon

"AND you shall tread the young lion down;
Your feet shall trample on the dragon;
The lion with his tawny crown,
The adder with her poison-flagon."

So once he spoke; so now he speaks—
The almighty Lord of life's dominions;
He walls me with Andean peaks;
He lifts me upon eagle's pinions.

And some may fall and some may fail
When the great noontide burns the meadow;
But he who buoys the nightingale
Shall shield me with his sudden shadow.

So, trodden by my firm feet, see
The young lion yield, the dragon lying!—
He guards me in extremity
Till, neath my feet, even Death lies dying!

E. MERRILL ROOT.

This is the Third in a Series of Twelve Articles Written by the Editors Of The Christian Century on Successful American Churches As Named by a Poll of American Protestant Ministers

Great Churches of America

III. The First Church of Christ (Congregational), West Hartford, Connecticut

SUBURBIA presents American Protestantism today with what may be its greatest opportunity. Suburbia also poses its most baffling problem. The residents of Suburbia are, by and large, Protestant in tradition and by natural addiction. They want to have Protestant churches in their communities and will support them generously. They send their children to Protestant church schools, and more often than not they maintain a church membership for themselves. But in too many instances Suburbia breeds a sense of self-satisfaction, of complacency, on occasion even of self-congratulation, which tends to look on the church as little more than a social convenience. Suburbia is the home of those who have arrived.

Simeon Stylites painted the picture of many a suburban congregation in a few deft strokes when he hailed "The Blood of the Martyrs" in these pages not long ago. Those heroic souls extolled by Simeon—Polycarp Brown, "who came to the morning service once every three months, on fine Sundays"; Demos Duval, "who attended two men's club dinners and even played end man in the minstrel show"; Mrs. Boanerges Johnson, "who drove her children seven blocks to Sunday school, called for them at 11 a.m. and drove them home again"—were Suburbia Protestants instantly recognized by anyone familiar with American church life. Many a baffled parson has found in Suburbia's congregations the modern equivalent of the Laodicean church described in such condemnatory terms in the closing book of the Bible.

Trend to the Suburbs

Yet Suburbia exerts a gravitational pull on American Protestantism which is not to be denied. Take almost any American city, and the trend among the "strong" Protestant churches is almost uniformly toward the suburbs. Strong, that is, in terms of membership statistics, real-estate holdings and annual budgets. But are such suburban churches and ministries strong in terms of spiritual influence? Are the suburbs themselves strong in their influence on American life? Or are they parasite communities whose inhabitants are trying to buy their escape from the hurly-burly of the American social and political struggle at the price of a somewhat costlier standard of living? And are their churches more than chaplaincies to such a parasitic existence? Any thoughtful American Christian concerned for the future of Protestantism in this nation must have entertained similar doubts when looking on the well trimmed lawns and sleek architectural lines of St. Vitus'-in-the-Vale.

Among the twelve churches selected for study in The Christian Century's poll of ministers, the one which best represents the effort of Protestantism to serve the spiritual needs of a suburban community is the First Church of Christ (Congregational) in West Hartford, Connecticut. Here, standing beside the "green" in what was for two centuries a quiet New England crossroads village, but now has suddenly become a bustling suburban city a fourth as large as the adjoining state capital, is a historic church striving to make its ministry measure up to the requirements of a new day. The West Hartford church would be the last to claim that it has solved the spiritual problems of Suburbia. But it is making a valiant and intelligent effort to do so. It is, in the argot of the playing field, "in there trying" every day of the week.

An 18th Century Church in the 20th Century

Unlike most suburban churches, the Congregational church in West Hartford has a history that goes a long way back. All the way back, in fact, to the year 1710, when 28 citizens of the colony of Connecticut petitioned the General Assembly: "Your petitioners, being by the providence of God settled something remote from the town of Hartford, do desire the liberty to call or settle, as we may see meet, a minister amongst us to carry on the public worship of God." In support of their request these pioneers told of the length of the journey imposed on them by the obligations of churchgoing in Hartford, the badness of the roads, the thickness and dangers of the intervening forests, and their desire "that our small children may be present at the public worship of God and not be brought up in darkness in such a land of light as this is, but may be instructed in the doctrine of the gospel."

In view of that concluding argument, there seems to be more than ordinary historical appropriateness in the strong emphasis which the West Hartford church today places on its program of religious education.

Opposition from the older Hartford churches met the petition, but the General Assembly finally voted its approval—those were the days when Connecticut had an established church—and in 1713 the West Hartford congregation, consisting of "17 males and 12 females," was

The First Church of Christ (Congregational) of West Hartford, Connecticut, was chosen in The Christian Century's poll of 100,000 ministers as the church in a medium-sized community most worthy of study in the states of Wisconsin, Illinois, Indiana, Michigan, Ohio, Pennsylvania, Maryland, Delaware, New Jersey, New York and the six states of New England. Other churches in cities and towns in this northeast quarter of the country having between 5,000 and 100,000 population which were frequently voted for in this poll were the First Methodist, Evanston, Illinois; First Methodist, Anderson, Indiana; Church of the Brethren, Hagerstown, Maryland; First Congregational, Madison, Wisconsin; Trinity Lutheran, St. Joseph, Michigan; and First Reformed, Holland, Michigan.

organized. It has grown from that start 237 years ago to its present membership of 1,990. Over that span of years it has worshiped in five meetinghouses, has been served by 14 ministers (one pastorate lasted 66 years; four covered 171 years!), and has been supported, successively, by taxes, assessments against pew owners, pew rents and voluntary giving. In 1774, when a Hartford suburbanite belonged to the West Hartford church not because it was "the thing to do" but because if he didn't he could not vote or hold public office, the church committee, after assigning seats to the families in the community, set aside certain pews for "widow women, old maids and colored servants."

In other words, the church has a past much like that of dozens more of New England's older congregations. But that scarcely prepared it for its modern career. West Hartford had begun to take on its present character as the favored suburb of Hartford's professional people, its younger executives and its rising business leaders in the years after the First World War. It continued to grow at the rate of about one house a day throughout the depression, since Hartford's insurance companies, which draw their income from all over the nation, felt that cataclysm much less than most other lines of business. But it took the Second World War, which settled on Hartford as one of its booming production centers, to transform the town of West Hartford from its traditional village existence to what it is today—a suburban city of 43,000 with all the apparatus and appurtenances of an economically privileged community.

Not a Millionaire Community

Members of the West Hartford church, when they are trying to describe its activities, can be counted on to impress an inquiring stranger with the fact that there are no very wealthy people in the congregation. West Hartford is not a community of millionaires. It is a community of separate homes, with modest lawns around them, a garage behind every house usually holding one car, occasionally two. The shopping center contains glistening stores and a few "shoppes," with the town hall, the library and the impressive high school building spread along the green beyond the Congregational church. Outside the town hall there is a massive stone statue of West Hartford's most famous son, Noah Webster. There are nine other churches and the Jewish temple, but only one of them is also "on the green." During the day the town is largely denuded of men, but pulsing with housewives driving small children to and from school, marketing or hurrying to a meeting of the women's club. A banker estimated the town's median income at about $7,000. Its homes look as though they cost from around $10,000 to $25,000. There are a few apartment houses. In brief, Suburbia.

If West Hartford underwent a metamorphosis with the Second World War, so did its Congregational church. Three weeks after Pearl Harbor a fire destroyed the church building, and left a congregation of 1,300 without a home. Fortunately, a parish house for the church school had just been completed and was undamaged by the fire, so that this vital part of the church's program could go ahead without interruption. But what was the church to do at a time when war priorities made rebuilding impossible? As it turned out, the fire opened the way to one of the most uplifting spiritual experiences which could befall a congregation. For the neighboring Jewish temple stepped forward to offer its facilities, and for almost two years Christian worship rose in the Jewish sanctuary, with the host congregation refusing to permit its guests to make the slightest financial return for the hospitality so unstintedly offered. When a stranger enters the West Hartford church today, almost the first thing his eye is likely to light on is a bronze tablet in the narthex:

> This Tablet
>
> fashioned of enduring metal symbolizes and bespeaks undying gratitude to the congregation of
>
> Temple Beth Israel
>
> for generously providing a house of worship to the
>
> First Church of Christ (Congregational)
>
> West Hartford, Connecticut, for twenty-two months following the fire which destroyed the meeting-house, Jan. 3, 1942
>
> In a day sadly clouded by inhuman prejudice we experienced in the fellowship of Jew and Christian the joy of true religion
>
> For the adventure of these many Sundays in the temple, the concord they evinced, and the friendship they fostered, we here reveal our thankful hearts

There is a duplicate of this tablet in Temple Beth Israel. The two do more than remind West Hartford of an important event in its history; they help to bar the way to any growth of that racial snobbishness which blights many a privileged suburban community. Said a West Hartford Congregationalist who passed through that experience of worshiping in the synagogue, "I never go by the temple any more without thinking, 'The eternal light is still burning in that sanctuary.' " It will be a long while before West Hartford forgets the days when it had "a Congregational church with a Quaker pastor worshiping in a Jewish temple while using Methodist hymnals under the leadership of a Negro tenor."

But this is not to be a history of the West Hartford church. This is to be an effort to describe what it is doing today to provide an effective Christian ministry in a certain type of American town. So let's get on with the story.

Quaker in a Congregational Pulpit

Members of the West Hartford church, when asked about its transformation from an undistinguished congregation following traditional suburban patterns, often date the change from the fire of 1942. It would be nearer the truth to date it from the coming of Elden H. Mills as minister 13 years ago. The congregation, numbering then about 1,150, had split right down the middle over the issue of a new church, and whether the church, if built,

should be Gothic in design or colonial. The debate became so bitter that the building project was abandoned, and the pastor resigned. There was no rush of candidates for the vacancy. West Hartford looked too much like a graveyard for any ministerial career.

With the pastorless church drifting rapidly toward the rocks, two members of the faculty of Hartford Theological Seminary who worshiped in West Hartford bethought themselves of a Quaker who had made a fine scholastic record at the seminary a few years before, and since then had been serving in the Friends ministry. He had recently closed a pastorate at the First Friends Church in Indianapolis, and had taken the pulpit of a Presbyterian church in Forest Hills, the tennis town on Long Island, to support himself while doing postgraduate work at Union Theological Seminary in New York. Thus it happened that a New England Congregational church more than 200 years old called to its pastorate an Indiana Quaker, who remains to this day as breezy and informal a Hoosier as he is devoted in his adherence to Quaker doctrine.

New England Cross-Fertilization

To those who know New England, this appearance of a midwestern Quaker in a Connecticut Congregational pulpit will hardly seem extraordinary. New England Protestantism long ago stopped breeding its own clerical leadership. It is unusual to find a native New Englander in a New England pulpit. If it were not for the many theological seminaries that draw young men from the rest of the country, and induce some of them to stay, one wonders how the New England churches would keep going. In the denominations usually regarded as peculiarly a part of New England culture—Congregational, Unitarian, Universalist—most of the clergy seem to have been recruited not only from other parts of the nation but from other communions. One easily forms the habit, when meeting a New England Congregational minister, of asking, "What denomination did you come from?"

Elden Mills is therefore a product of a process of cross-fertilization which is going on within New England Protestantism all the time. "Don't come here with any big ideas," one of the West Hartford deacons warned him while he was considering the call. "If you're thinking of trying to develop a great program here, stay in New York!" Which was precisely the kind of warning most likely to challenge a man of the Mills type. Maybe the deacon knew it.

"I would never have believed," one of the long-time members of the church told The Christian Century, "that anyone could have pulled this quarreling, faction-ridden congregation together as Elden Mills did. But he did, and he did it within a matter of weeks. It was amazing."

"How did he do it?"

"How? Well, partly by his preaching. I remember that after I had told him how much I had been helped by one of his first sermons he said, 'I am not a great preacher, but I hope never to preach a sermon that does not leave something with the members of the congregation they will continue to think about.' He always did, and it was always something that had to do with what it meant to be a Christian in their own ways of living. But beyond that, however, I think he healed the wounds in this church by not trying to do it, but by just being himself in every church meeting and with every church member."

A Quaker Whirlwind

Elden Mills is very much himself, right down to the present. He is an informal whirlwind in a community accustomed to New England formality. From the time when his hatless fullback hulk breezes into the church office at half-past eight in the morning until he parks his car in his home garage and drops dog-tired into bed, generally around midnight, he is hard at work. To a January visitor he confided that he had spent just three evenings at home since October. During five days at the church this visitor heard no one, save other strangers and the children in the church school, call him anything but "Elden."

The Quaker in this pastor comes out in many ways. There is, for example, the five minutes of silent meditation in the midst of the Sunday service. Many testify that it is for them one of the most rewarding portions of the service. When the pastor omits it, as he does occasionally, there are sure to be protests, especially from members of the high school choir. But there is nothing sacrosanct about an order of worship to this Quaker. No one can be sure in advance from week to week whether Elden Mills or his associate, Donald H. Finley, will preach or will pray or will read the Scriptures. No one can be sure that the order of service as printed in the bulletin will be the order observed. If the pastor thinks more effectiveness can be secured by last-minute changes, he'll make them. On the Sunday this paper was represented in the congregation, the responsive reading from the Psalms and the closing hymn were both changed.

At the dedication of the spacious colonial meetinghouse which replaced the church destroyed by fire, Elden Mills preached on "The Peril of Privilege." On the Sunday a few weeks ago when The Christian Century's observer was in the congregation he preached on the rich young ruler and Peter's plaintive query: "Lord, we have left all . . . now what do we get out of it?" That should give an idea of the terms in which the gospel is presented to this comfortable community. The congregation has learned to take its New Testament in strong doses. It seldom shows any signs of rebellion. During the war, when the pastor's pacifism was never concealed or apologized for, he received just one letter impugning his patriotism. There has been, says Mills, only one serious row in the church since he came. That was over the shape of the ends of the pews in the new meetinghouse! It was settled in Quaker fashion, by discussing it until there was a congregational consensus. Oh yes, one family withdrew because those married more than ten years were kept out of a young married couples' club.

What Is Efficiency?

When one starts looking for weaknesses in the West Hartford church one is fairly certain to be told that its minister is not an efficient administrator. Elden Mills says the same thing, and deplores it. In the sense of eternally manipulating tickler file cards, presiding at committee meetings and drawing blueprints of organizational strategy, this criticism has some basis. Mills frequently does not bother to attend meetings of the church's prudential com-

mittee (a New England term for a board of trustees), or of the finance committee, or of other committees where a pastor is usually expected. If he attends, he is more than likely to leave early. "Why should I be there on their necks all the time?" he demands. "If I trust them—and I should since I helped pick them—I owe it to them to give them a free hand to show what they can do."

The laymen rise to that sort of treatment. They are also vociferous in their praise of the other members of the staff Mills has gathered about him. If he lacks somewhat in his attention to the details of the church's operations, the laymen say, the rest of the staff looks after that. And Mills picked the staff, all but one member. One outsider, at least, came away from West Hartford convinced that, in terms of results, the minister is a better administrator than he credits himself with being.

Statistics Show Growth

The proof of the pudding is . . . well, you know. Here is a church which in 13 years has been transformed from a quarreling nest of petty factionalism into a unified company of active Christians, almost 2,000 in number, with another thousand in its regularly served constituency. In those 13 years the budget for congregational expenses has risen from $14,000 to $52,000; for benevolences from $2,100 to $17,000, not counting the $3,000 raised by the Women's Guild and the many philanthropies of the church school and other organizations. Five building campaigns have raised approximately $425,000 during this time, as a result of which the church has a completely equipped four-story parish house and educational building together with one of the most beautiful colonial-style meetinghouses in all New England.

There are approximately 1,300 families in the congregation, and about 1,100 separate pledges to the budget. The church school has reached its enrollment limit in the present plant for most of its classes, and has a waiting list of children asking to enter. The congregation packs the sanctuary on Sunday morning. One grade from the church school occupies front pews until after the preaching of the children's sermon. When it leaves, the service has to be held up for several minutes while the overflow, which has been waiting in the narthex, files in to fill the places vacated by the children.

In trying to tell how this has come to pass, the figure of Elden Mills has been set in the foreground. Not because the present influence of the West Hartford church is a one-man product. As will appear, it is anything but that. But because Elden Mills has been responsible for making many of the members of the West Hartford church believe they could do things once regarded as impossible. And because, as a Hartford banker put it, "While Elden Mills without his staff and supporting congregation couldn't have done it, the staff and congregation without Elden couldn't have done it."

Here, then, is a church bursting at its seams, making its influence felt in every corner of its own community and in many sectors of the adjoining city. What is the basis of its effectiveness? A study of this church in action leads to the conclusion that it is building solidly on four foundation stones—an active laity, a carefully planned and conducted program of religious education, a music program which has results far beyond the singing of good church music, and an indefatigable ministry. Enough could be written about each one of these four basic ingredients in the West Hartford formula to fill all the space at our disposal.

Little Dead Wood

There is little dead wood in the West Hartford membership list. Elden Mills says that from 75 to 100 were pruned off the rolls every year for the first five years after he became pastor. Similar purges have occurred at intervals since then. One is in the making at present. The insistence on activity is as stern for the church's organizations as for its members. If one of them fails to prove that it is meeting a real need, it is summarily killed. That happened last year to the men's club.

A Women's Guild with more than 500 members heads up the women's side of the church's innumerable lay activities. This is divided into 14 circles, the only departure from the pattern familiar in other churches being that three of these meet in the evening, so that employed women can attend, or young mothers who can wish the baby off on its father. The circles meet by themselves once a month and in a combined all-day meeting once a month. They discuss phases of the local congregation's life, missions, world church problems, civic issues; they collect funds and materials for all sorts of philanthropic and missionary projects.

The West Hartford women differ from those in many other affluent churches by insisting on cooking and serving the dinners—about thirty every year between October and June—held in the church by various organizations. They say it helps to keep the spirit of congregational fellowship high. Besides, they don't want to trust any outside caterer in their gleaming kitchen. However, after wearing themselves out for years with a pre-Christmas fair, these women now hold what they call a "Fairless Fair" by means of which, through direct gifts, they raise as much money while escaping a lot of needless physical strain. At intervals of about four years the guild indulges in a sort of game of musical chairs, members being shifted about from one circle to another in order to keep cliques from developing. One of these shifts is going on now.

Men Much in Evidence

One expects women to be active in a suburban church, though one seldom finds their activity on the scale or with the enthusiasm encountered at West Hartford. The extent of male participation, however, is surprising. An attendant at a Sunday service, provided he sits in the balcony, looks out over a congregation half masculine. A Vermonter who has moved about through New England churches a good deal assured the representative of this paper that he knew no similar state of affairs in any congregation in that region. Many of these men had little to do with the church before they were drawn into the West Hartford fellowship. The chairman of the board of deacons turned out to be one such. The editor of a Hartford newspaper, one of the church's active laymen, is another.

When The Christian Century made its study its observer, dizzied by the activities going on around him, asked the church's secretary to list the meetings and dinners being held in the church that week. In the back of his mind

there was an expectation that the list would be printed. It will not be. It turned out to contain 32 separate items, and that in a week during which, by a trick of the calendar, the women's circles were not meeting. Men were pushing most of these activities, and not because there was a minister somewhere in the background pushing them. They were pushing because members are expected to be productive in the West Hartford congregation, men as well as women, and they are.

A Famed Church School

There is reason to suspect that many of the ministers who voted to include the West Hartford church in this study of great churches did so because of the reputation won by its church school. Since *Life* blossomed out three years ago with a pair of well scrubbed West Hartford youngsters on its cover, both clutching Bibles and on their way to Sunday school, and on its inside pages used West Hartford as the locale for a photographic essay on how a modern church school operates, there has grown a belief in church circles throughout the nation that if any church knows what it is trying to do in religious education these days, and is doing it, West Hartford is probably the one. Prof. Wesner Fallaw, in his article on "Church-Family Education: The 'How' of It" in The Christian Century last October 12, added to this impression when he pointed to West Hartford as one place where advanced methods of religious education are really working.

At the moment religious education at West Hartford is in somewhat of a transitional phase, brought about by the resignation last year of Mrs. Phyllis N. Maramarco, who developed the church school over a period of many years, and the coming of a successor, Florence M. Vail, also a trained educator, who is just starting to work her way into an exacting task. But no important changes have been made in the program. This starts with four weekday nursery school classes, each made up of 25 three- and four-year-olds, and carries through the twelve grades of the usual American school system. Religious education is as definitely the purpose of the nursery school as of any of the other grades. The 736 pupils in the Sunday classes are taught by a staff of 73, of whom 11 are students from the School of Religious Education of Hartford Seminary Foundation, to whose scholarship fund the West Hartford church annually contributes $1,500.

Sunday School with a Waiting List

There is, one finds, a belief prevalent that these Hartford seminary students are the key to the effectivness of the West Hartford church school. "Take away the trained seminary students," said a neighboring pastor, "and the West Hartford school would collapse." Examination does not support that hypothesis. These trained professional teachers—insofar as they *are* trained and not inexperienced young people making their first timid essays in a demanding field of labor—undoubtedly help to bolster the morale of the entire church school staff. But observation discloses disciplinary problems, particularly in older grades where teen-agers sometimes discount teachers whom they suspect of working principally for academic credit, which are nearly as serious as those encountered in Sunday schools without professional leadership.

The truth is that the strength of West Hartford's church school lies in the devoted service of the volunteer teachers, men and women, who are drawn from the congregation and give hours every week to preparation for and performance of their task. These volunteers are constantly guided and encouraged by group and personal conferences with the director. Their classroom work is under exacting supervision. But it is the patently unselfish devotion with which they discharge the responsibilities they have undertaken that makes the West Hartford church school effective. At present, as has been said, all the classes below high school level are filled to capacity. West Hartford must be one of the few church schools in the country with a waiting list.

"Seventy-five per cent of those who attend church services at West Hartford go there to hear the music." That comment, passed along to the church's minister of music, drew a grimace. "I hope not," he replied. "We hope that they come to worship, and that when they go away they feel that the whole service has given them a lift." Yet it is true that throughout New England the West Hartford church is known for its choirs. Gordon W. Stearns, the Yale graduate whom Elden Mills brought in as minister of music a decade ago, has developed, in his adult and his high school choirs, two groups which have made the contribution of great church music felt throughout the West Hartford and Hartford communities.

High School Choir Attracts

Take this reporter's word for it that the adult choir of fifty voices, reinforced by a professional quartet, maintains high technical standards and also provides one more channel through which the eagerness of the congregation's members to serve their church expresses itself. It is the high school choir which merits special attention. Youngsters enter it, if their voices permit, when they reach the ninth grade. There are 75 members, and another waiting list. Two rehearsals a week, and both are serious business from the first downbeat. The high school choir always sings with the adult choir in the church services. It also sings at all sorts of denominational and interdenominational affairs in Connecticut and near-by parts of Massachusetts. It gives an annual concert in Hartford. It has become one of Northfield's summer features.

These 75 youngsters get more than music out of their choir work. They get a sense of the meaning of the church and a loyalty to it. They get a personal religious experience which helps to account for the fact that while various instances of the confused moralities of this day have cropped up in the near-by high school student body, not a single episode of the sort has occurred in the ranks of the choir. Three of the boys at present in the choir are heading for the Christian ministry, and another may join them. One of the great days in the West Hartford church year is the Sunday after Christmas when the choir alumni home from college take over the church music for that day. It seems to be almost always the case that the first place outside their own homes college vacationers in West Hartford speed for, if they have been choir members, is Mr. Stearns' office and the room for choir rehearsals in the basement bowels of the church. One observer, at least, went away from West Hartford convinced that, by the time a young-

ster reaches high school age, such a choir program as Gordon Stearns directs can do more to put the stamp of Christian character on him than any church school.

A Working Team

The fourth of the foundation stones on which the West Hartford church stands is its ministry. Not simply the ministry of Elden Mills, or of his youthful associate, though it is an experience to watch the way in which these two complement each other, defer to each other, stand up to each other, trust each other, and to hear the way in which they praise each other. A year ago, when Mills developed a Quaker "concern" for the Arab refugees around Gaza in Palestine and departed for six months' work with the American Friends Service Committee there, no one marveled that he was ready to turn his pulpit over to the 32-year-old Finley—who, by the way, is a former Methodist. Elden Mills shouts with laughter today when he tells of a letter received at Gaza in which one of his parishioners told him, "The only difference I can see in the preaching is that when you were here we used to get our illustrations from the *New Yorker,* and now we get them from the *Atlantic Monthly*!"

The ministry at West Hartford is that of a total staff of nine, each one hand-picked for a special job, each carrying enough work for at least two, and all working together like the members of a team who not only have learned to play together but *like* to play together. It is not the easiest of places in which to work. There are innumerable denominational backgrounds represented in the membership; Elden Mills says that he has even received an average of seven Roman Catholics a year throughout his pastorate. Such differences could make trouble. Yet there is no sense of dividing lines or of tension between these elements. When the music committee distributed a questionnaire asking the congregation whether it would be all right if the Methodist Hymnal were adopted for use in church services, only one diehard Congregationalist objected. In other words, the ministry has the confidence of the congregation. With that to count on, it can steadily move ahead, leading in the building of a great church.

Where Are the Weak Spots?

Many instances could be cited in which this ministry, on the job every day from early in the morning until late at night, has saved individuals and families from shipwreck. But when one is dealing with such a community as West Hartford it is impossible to do this without either so disguising the stories as to falsify them or betraying the confidence of easily identified persons. Personal transformations are, however, continually happening. "The only ones I can't do much for," says Mills, "are the alcoholics. In their case I'm too impatient to understand them or to help them. So we turn them over to Alcoholics Anonymous. But let me tell you about the Christian Scientist broker who was being sued . . ." And the pastor begins to recount another personal history of a sort that could keep a "court of human relations" radio program going indefinitely.

Every church has its weak spots. Where does West Hartford fail to measure up to its responsibilities? Members of the church have pointed to some of the lacks which follow. This paper's investigation has led it to the others.

Despite all that has been said about the enthusiastic participation by the congregation in the church's life, there are still members whose relationship is more nominal than active. They are glad to have their children in the church school. They attend services off and on. They expect the ministries of the church for marriages, baptisms, burials. But the church is really little more to them than a mark of the community's social propriety. West Hartford has far fewer than the quota of such members usual in a suburban congregation, and it works incessantly to transform those it has. But they are there, and they constitute one of the problems.

Elden Mills regrets that, among its many organizations, the church has no Council for Social Action. This does not mean that it is indifferent to social issues. One evening while the representative of The Christian Century was on hand, for example, he listened to the board of deacons discuss plans for settling a D. P. family in the community. At the same time, representatives of the church were dealing with a police judge who had formed a bad habit of turning drunken drivers loose with hardly a reprimand. It is possible that if the church had an organized social action council it might not find much more for it to do than the members are now doing. But, again, it might. It might, for example, make a study of salaries paid the thousands of clerical workers in near-by Hartford's insurance companies, and bring the results before the company executives who live in West Hartford.

Talent Going to Waste

It seems a pity that none of the active laymen or laywomen who are so plentiful in this church are serving the ecumenical movement on the boards and committees of the Federal Council or of the World Council. New York, where such bodies generally meet, is only two and a half hours away. The West Hartford church shows its ecumenical interest by making the largest contribution of any church in Connecticut to the Hartford and state church councils. Its members give unstinting service to both those bodies. It makes a sizable yearly subscription to the federal and world bodies. But its members are not directly tied into the working of those bodies, and they should be. The fact that they are not may not be West Hartford's fault.

Some of the members feel a need for a more direct presentation of the claims of the Christian life in and through the church school. "We need more out-and-out Bible study by adults," said one member. "More of our parents should be taking part in the studies their children are pursuing," said another. "One thing we need," still another observed after reviewing the carefully graded curriculum of the school, "is less indirection in our approach. There's too much background—background for the life of Jesus, background for the history of the Jews, background for the growth of the church, background for the development of ethical ideas. We need more foreground. How to live as Christians is what counts for these young people, and we are not tackling the requirements of that kind of education directly enough."

Obviously, one of the weaknesses is the fact that the church has reached a point where it is afraid to grow. With a spacious new plant of such impressive proportions, this sounds ridiculous. But it is a fact. While The Christian

Century was making its study, the West Hartford church was preparing to take part in the Hartford campaign for the Federal Council's united evangelistic advance—keeping its fingers crossed all the while lest it turn up a lot of prospects it could not properly look after. "We never ask people to join this church," said one of the staff. "If they seek membership, we are embarrassed, for we have to tell them that there is no room for their children in our church school. And when we have to say the same thing to parents who are not members of the church, but should be brought into the church by first entering the children in the church school, they often go away thinking they have been high-hatted. What are we to do?"

One answer would be, of course, to enlarge the church plant. But a congregation which has subscribed to five building funds in nine years, and is still paying on its indebtedness, hesitates to plunge into another heavy financial campaign. Perhaps the time has come when some process of congregational fission should set in, and a new church be started in another part of the town. West Hartford is not overchurched. Perhaps the projected Presbyterian church which the West Hartford Congregationalists are welcoming into the community will help to relieve the immediate pressure of this problem. But clearly no church holds a satisfactory relationship to its community when its first thought, if prospective members approach, is, "What in the world can we do with them?"

Suburbia may turn out to be the Waterloo of American Protestantism. The West Hartford church is aware of the pitfalls of complacency and social conformity which are spread in the path of the unwary suburban congregation. At least one observer came away convinced that this church is going about the task of making its spiritual impact felt in such a suburban community in ways which hold great promise. The most impressive thing one sees at West Hartford is the unusual degree to which the members of the congregation, men and women, boys and girls, participate in its activities. The most hopeful thing is the "holy impatience" shown in the presence of still unsolved problems.

Germany's Youth Speaks Up

By William F. Sollmann

AFTER many years of exile I revisited Germany in 1948 and again in 1949. I was an American professor at the University of Cologne, and also lectured at several other universities. During eight months of traveling I had numerous meetings with students, workers, farmers, teachers and businessmen, all of them young. I talked with young socialists, liberals and Christian reformers and with young nazis in detention camps. I had round table conferences with young Roman Catholics and Protestants and foes of the churches. Finally I had a long conversation on the German youth problem with the chancellor of the West German republic, Konrad Adenauer, who is greatly in favor of sending young Germans from all walks of life as working guests to the U.S.A.

So I have had unusual opportunities to learn what young West Germans in the age-group 18 to 35 are thinking. If they could speak to America, what would they say? The following statement, I believe, represents a cross section of their views:

"We are Europeans, not Americans; we are Germans, not Frenchmen, Britishers or Russians. Will you Americans understand and accept that? We are not criminals but we admit that we are ignorant in international affairs, confused and perhaps more cynical and callous than you. Dictatorship, six years of war, defeat, chaos, starvation, disillusionment and struggle for bare existence have made us so.

"We are intensely patriotic. We believe in Germany. After all it is our country, and our future is here. We are not militaristic — that is, we are not interested in compulsory military training and war. Neither are we pacifists. We do not see that pacifism has any influence in international politics anywhere. Instead of that we see a new armament race around the globe. Very few of us believe in the possibility of a world government. More of us are interested in the United Nations, but we are still unacceptable to that international body.

"We are Westerners, not Asiatics. Even the German Communists know that Germany will not become an appendage of Soviet Russia. We are the only country with millions of experts on the Soviet regime. As prisoners of war working in factories, mines and farms side by side with Russians we saw inefficiency and poverty everywhere. Most of us demand radical social reforms, even if we have no political affiliations. However, we don't want a new dictatorship — no more dictatorship for us! We are very critical of all our political parties, and most of us are also critical of the churches, but we believe that Christianity can still be a living force in Germany.

"We have learned the hard way that the U.S.A. has overwhelming economic and military resources. The victorious airlift into blockaded Berlin has put an end to any doubts that you are technically superior to Soviet Russia. We would like to be convinced that you Americans are also the leading nation in the realm of culture. Give us more opportunity to travel and to work abroad; we are ready to do that on minimum financial grants. Do you realize that we have been living behind an iron curtain since 1933?

"We don't want propaganda. Twelve years of Göbbels gave us enough of that. Perhaps many of us are still somewhat aggressive nationalists, but for most of us Hitler and his ideas and methods are dead. Give us facts on international cooperation and show us how democracy works in your country. We are eager to embrace a new way of life, although we are very skeptical of all foreign countries.

We are grateful for your American generosity, and most of us want to believe in your European Reconstruction Program. Many of us hope it will be the start of a European federation and will provide a chance for Germany to take its place in the world economy. There is more sentiment for a 'United States of Europe' among German youth than anywhere else. We suspect that Great Britain and France want to postpone the unification of Europe as long as possible for fear of our strong competition.

"Most young Germans are not concerned with any social utopia. Our thinking is concentrated on jobs, decent wages, food, clothing, opportunities to learn something — and of course on love. Unfortunately, for economic reasons marriage is out of the question for many of us.

"Finally, as to the much discussed subject of German democracy: we still know little about democracy, and many of us have no particular interest in it beyond rejection of dictatorship. Perhaps our tremendous individual efforts to find a sound economic basis in life is *our* road toward building up a democratic Germany. After all, historians tell us that democracy has never worked in countries of extreme poverty."

Afternoon of the Fawn

By Thomas E. Moye

EVEN a cursory acquaintance with the labors of Mr. Webster will indicate that I am not writing about Mr. Debussy's kind of faun. Mr. Debussy was celebrating the activities of a mythical creature, half man and half goat, in the latter part of its day. By the same token, I am not referring to the afternoon activities of a young deer. I am celebrating what I hope is the last part of the day of a kind of Christian, half man and half soothing syrup, whose nature it is to spread insipid sweetness and soothing analgesics by fawning upon the psyche of man.

To me it is an increasingly disturbing thing that so many church billboards are recommending Christ as a nostrum for all psychological disturbances. Not only so, but these sweet, peppy sermons would cure nothing stronger than the petty and imagined symptoms of a childish hypochondriac. There is danger today that the church will become a sort of glorified flower girl, sprinkling primroses upon the path of man, transforming outwardly the wilderness of his wandering into a pleasant glade. The billboards of our churches ask us, "Why Worry?" Some of them declare that they have "A Cure for Sleepless Nights" or "The Secret of Being Successful," or that they are in the business of developing more pleasing personalities.

Christian Peace Not Soothing Syrup

Now, no one would deny that at the heart of the Christian experience there is a deep and precious peace. But that peace may not guarantee restful nights, a cure for arthritis, a pleasing personality or a life which men would call successful. The peace which Jesus left with his disciples could not possibly be understood in any such way, for he gave it to them while he was facing death on a cross and they were facing a hideous persecution and martyrdom. Whatever that peace was, it certainly was not smooth and slick. It was not an analgesic, merely raising the "threshold of pain" and thus rendering one insensible to whatever is unpleasant within and around him.

The billboard which proclaims the end of worry and the beginning of calm and restful nights would be more honest and hardly more blasphemous if it said instead, "Christ—Successor to Phenobarbital." And the church that claims to be able to make us successful and popular with our fellows might advertise in the papers, "Come in and let us prettify your personality a bit." Or, possibly, it might read: "The First Bapresethipal Church," and underneath in smaller letters, "Christ's Charm School in Podunk." Perhaps the sermon topic could be "Christ, Cosmetician of the Personality."

Neither Opiate Nor Aspirin

Christ certainly banishes cowardice from human souls. There is no room in Christianity for a brooding, downcast expectancy of the worst. Nor is there room for anxiety based on the sneaking suspicion that Satan is going to turn out to be stronger than God. But just as religion is not the opiate of the people, so Christ is not the aspirin of the soul which merely renders us insensible to trouble and pain. Christ never promised to make our lives stagnant and untroubled pools, protected from every wind that blows. He did promise that if we loved him enough, trouble would never separate us from him and from the confidence that his Kingdom *shall* come.

We hear a great deal about "physicians of the soul"; and, following the example of Christ, there is no more noble concept. There isn't a pastor anywhere who does not at times yearn to take the heartbroken and lonely and unhappy and befuddled people of his congregation into his arms and comfort them with some magic cure for their pain. More than once I have watched the face of a physician glow with an almost unbearable tenderness as he gave the blessed relief of morphine to someone in great pain. But his tenderness never led him to stop there. Sometimes he had to be a surgeon and cut into that human flesh and take out some cankering source of disease. Because of the work of the surgeon the patient may never be so comfortable again, he may have to hobble about on one leg, but the consuming canker is gone.

Surgeon of the Soul

There is also the surgeon of the soul. In the stress of deep problems, men come to the church for help. We look at their tears and their agitation, our tenderness overcomes our wisdom and we give them soothing analgesics rather than the painful but healing and more merciful scalpel. I

do not want to withhold the compassion of Christ from our people, but I do want to distinguish between an analgesic which works upon symptoms and a treatment which attacks the disease itself.

It is an open secret that some few doctors, unworthy of their noble profession, have built up a lucrative practice among wealthy hypochondriacs. There are too many churches that have built up lucrative congregations of spiritual hypochondriacs—men and women who drag out symptoms of their treasured troubles and tell them over like beads on a rosary. God help the church when those selfish, unnaturally introverted neurotics become the "best patients" of our churches. They, like their brothers in the doctors' offices, do not want a cure; they want perpetual treatment to stroke their silly vanity.

Someone told me recently of seeing in a doctor's storeroom several large jars of pills, each jar containing pills of a different color and all of them labeled "Aspirin." In reply to my friend's question, the doctor rather sheepishly said that when people who do nothing but think of their "symptoms" come in they are insulted if the physician diagnoses their case frankly, so he gives them a dozen lavender aspirins and they go away happy. Let us have done with lavender aspirin. Let us make sure that this miserable fawn is indeed in the *late* afternoon of its life, at least so far as the church of Jesus Christ is concerned.

BOOKS

No Human Jesus

THE LIGHT OF THE WORLD, A RECONSTRUCTION AND INTERPRETATION OF THE LIFE OF CHRIST. *By Greville Cooke. Bobbs-Merrill, $3.95.*

THE RETELLING of Bible stories has been done with every degree of simplicity and elaboration. Examples could be given for almost every point on the scale from the simplified versions written for children of kindergarten age to such expanded and prolix narratives as—to cite what is perhaps the most extreme example—Hall Caine's posthumously published life of Christ, which had to be edited down to one-fourth of its manuscript length to get it into 1,400 pages of print. It is a testimony to the inherent interest of the narrative portions of Scripture and the characters in them that they invite and reward all these different kinds of treatment.

These renderings of biblical material can be further classified into those which aim to restate in modern form what is clearly there, at least by implication; those which add moral, religious or theological interpretations derived from developments of Christian thought subsequent to the events narrated and to the biblical record of them; and those which are frankly works of fiction constructed around a core of biblical episodes and personalities. The lines between these classes cannot be sharply drawn. Thomas Mann's three-volume *Joseph* is a sufficiently extreme example of an elaborate and beautiful tapestry of fiction woven around a thread of Bible story. Lew Wallace, Sholem Asch, Michael Komroff, Lloyd Douglas and others have written great novels involving part or all of the life of Jesus.

Mr. Cooke's beautiful and reverent work is no novel. The subtitle describes it accurately. It both reconstructs by supplying material which the author believes to be historically true, and interprets by viewing the events in the light of a mature Christian faith and (if the phrase is not taken too narrowly) a certain theological position.

A prologue, paraphrasing and expanding that of the Fourth Gospel, gives notice at the outset that the theme is the divine Christ, not merely a naturalistic Jesus. The life of the earthly Jesus necessarily furnishes the material for the narrative. The author uses the standard techniques of the writer of fiction (though he is not writing fiction) to give to even the most amazing features of that life the feeling of warm human reality. These devices include conversations in common colloquial idiom (no "thee" and "thou"), statements about what people (including Jesus) thought and felt as well as what they said, and descriptions of scenery and of physical and social situations. Every skilled writer who deals with the marvelous knows that the presupposition that such things are incredible and unreal is best overcome by surrounding them with matter-of-fact details and with realistically presented episodes which, being inherently probable, put the reader into a believing mood.

In writing such a life of Christ, it appears that the author's chief problem is precisely that of using the natural and the prima facie plausible in such a way that it will enhance the credibility of the miraculous rather than appear to be out of harmony with it. Mr. Cooke does not dodge the miraculous. To be sure, the annunciation is only "that ineffably strange experience" which Mary would never mention except to Joseph "in the privacy of an evening talk, when the children were safely in bed." The nativity is touched lightly; there are shepherds, but no magi, and there is no flight into Egypt. At the baptism, "a Something—a Blessing, a Grace, a Divine Commission—had seemed to float down softly, almost like a dove," and at the same time "there had rung in His ears a Voice, gentle, intimate: 'Thou art My Son.'" Satan does not figure in the temptation experience, which is treated as a prolonged meditation upon the methods of exercising the messiahship of which he was now fully conscious, issuing in the rejection of several wrong methods which came to his mind. Long before that, during those years at Nazareth about which we really know nothing, he is credited with awareness of a call to "the work of founding a new religion."

But the miracles of Jesus are described as unmistakably miraculous. The son of the widow of Nain was really dead. The loaves and fishes were really multiplied and "miraculously there was enough." When he walked on the water, "His body, all but somnambulant, was levitated with the Divine afflatus and upborne by the waves," and "His natural flesh was so etherealized that He looked like a disembodied spirit." So at the ascension, "He was lifted up from the earth and a cloud received Him out of their sight." At crucial points, there is no attempt to naturalize the supernatural. The capitalization of every pronoun referring to Jesus is one way in which the author keeps the reader reminded that the subject is God incarnate upon earth.

A good many details are introduced with, so far as I know, no other support than the author's fancy: that Jesus' parents felt "fear and foreboding" concerning him from his childhood; that the rabbis were scandalized by his calling God "Abba, Father"; that he developed exceptional skill as a carpenter; that the bridegroom at the Cana wedding was a younger brother of Jesus; that James and John were his cousins, and that Matthew was his first cousin once removed. These may be harmless imaginings, but they are fiction. The life of Jesus is, to my mind, too important to permit the mingling of history and fiction in the recital of it, except when the distinction between the two is obvious. In the greater part of Mr. Cooke's narrative, the distinction is obvious enough. There might be more serious argument about his assertions that Jesus made open war upon the whole Jewish sacrificial system from the very beginning of his ministry, that from the start he felt called to found a new religion, and that he gave to the Twelve a formal ordination which is a recognizable beginning of an order of clergy.

Mr. Cooke is an Anglican clergyman who has heretofore kept his literary light under a bushel. It is a bright light and well deserves that the publisher should set it on a lamp-stand. Every writer who ventures to put forth an expanded and embellished life of Jesus must face the possibility of two criticisms. There may be critics who think

it is not well done, and there will be some who think it ought not to be done at all. I have a moderately open mind on the latter point, with an acknowledged prejudice against all such efforts. Mr. Cooke has gone far toward removing the prejudice, at least so far as his work is concerned. He does it in the right spirit, with a sensitive and reverent mind, and with a style at once robust and delicate. For an enterprise of this kind, it is less important that an author have literary genius of the highest grade than that he have good taste. Mr. Cooke has both taste and talent. It cannot be said that he has not carried out his purpose well. He has done it excellently. If one feels that the Gospels themselves never seem so sweetly simple and convincing as when one goes back to them after reading an imaginative elaboration of them, then that is a good reason for reading it.

W. E. GARRISON.

Books in Brief

A MINSTREL FRIAR, HIS LEGACY OF SONG. *By Irwin St. John Tucker. Ralph Fletcher Seymour, Chicago, $3.00.* To say that Tucker has led a double life (in a blameless and wholly admirable way) is a gross understatement. He is a poet, a working newspaperman, an active participant in radical social causes, and an Episcopal clergyman. He has been all of these simultaneously and, at 64, is all of them now, except that his social radicalism is considerably mellowed and qualified by experience. This book is a unique kind of autobiography, a selection of poems strung on a slender thread of factual prose narrative. The pattern perfectly fits the man. He began writing poetry almost as soon as he could write at all and has put into verse practically every experience through which he has passed and every thought that has come to him. None of it will ever win him a Nobel prize, and the highly sophisticated critics who rate nothing clearly intelligible as poetry think it is terrible. I think most of it is good; and what isn't quite good as poetry is at least clever. When poetic inspiration failed, Tucker could always fall back on his unquestionable skill in versification, and he was never at a loss for material. For many years past he has been the minister of an Episcopal mission church which he almost literally built with his own hands, and at the same time has been earning his living by a full-time job as copy editor on a Chicago daily paper. The author conceived this book—a record of his hopes, ideals and experiences—as a legacy to his sons. It is a good legacy.

THE PERMANENCE OF YEATS, SELECTED CRITICISM. *Edited by James Hall and Martin Steinmann. Macmillan, $5.00.* To this reviewer's mind, there might be a question mark after the word "permanence" in the title. Some of the eminent critics who are drawn upon for the materials of this composite evaluation seem to harbor a similar doubt as to whether the name of William Butler Yeats will shine as brightly one hundred, or even fifty, years hence as his warmest admirers anticipate. Be that as it may, it is a bright name in poetry now. A critical symposium about Yeats is the more interesting because he is a controversial figure, even among those who consider him great. The 25 critics here represented include such eminent ones as J. Middleton Murry, Edmund Wilson, David Daiches, Joseph Warren Beach, Elder Olson, T. S. Eliot and W. H. Auden. A 26-page list of books and articles about Yeats is further evidence of the importance that has been attached to his work.

W. B. YEATS, MAN AND POET. *By A. Norman Jeffares. Yale University Press, $5.00.* More systematic and complete than the Hall-Steinmann volume of compiled criticism, Mr. Jeffares' biography, interpretation, evaluation and exhaustive bibliography of Yeats (1865-1939) covers the ground with great thoroughness. The author enjoyed the unusual, and probably unique, advantage of having access to the large collection of Yeats' papers in the possession of his widow. These include correspondence, diaries and, most important of all, work-sheets and first drafts of many poems. These last, in the author's view, throw much light on the meaning of the published works as well as on the sources of some of the materials that entered into them.

W.E.G.

CORRESPONDENCE

Are They Rivals?

SIR: In the article entitled, "Church Union and Hard Hearts" (Feb. 15), by my esteemed friend, Nels Ferré, he complains that federal union and merger have been made into rivals by those within our organization. This needs clarification.

Obviously, by the very nature of things, they are rivals as over-all strategies for union. You must make your choice between them. I have made my choice for federal union, for I am persuaded that merger as an over-all strategy will postpone union indefinitely, will split denominations in the process, and will end in a minority entering the merger.

But federal union and merger are rivals *only as over-all strategies.* Federal union would welcome merger as a subsidiary movement under federal union. It would encourage it, for then there would be that many fewer branches under the united church. Merger could go on naturally as far as it could go, but in the meantime we have federal union. In that sense, they are not rivals.

But Dr. Ferré feels that we are not truly united unless we give up "collective egoism." I agree. For federal union involves the giving up of "collective egoism." The branch is no longer sovereign and independent—the union is sovereign. When asked what the denomination would have to give under federal union, I usually reply, "Nothing, but their separateness and their sovereignty." But these are vital. The "collective egoism" is dissolved, for the surrender of sovereignty and separateness has been made. But now the collective ego finds itself, since it has lost itself. The collective ego, dedicated to the whole, is no longer to be feared. Must the individual lose his name and identity in order to be a better member of the family? Must the state lose its name and identity in order to be a better member of the United States of America? Dr. Ferré really would agree, for he says: "Organic union . . . involves the sacrifice of distinctive positions and historic heritages insofar as they are divisive and destroy wholeness."

Note that "insofar as." Federal union would destroy what is "divisive" in that the branch has surrendered its sovereignty to the whole and is an integral part of the whole; and it would preserve "wholeness" in that there would be one church to which we would all be loyal. I am not afraid of a branch surrendered to the whole and supremely loyal, under God, to the whole. I could love it then, for I love something more—the whole!

As to the *ultimate* form of the church structure we would leave that open to the guidance of the Spirit of God. The union itself must decide it. The branches may decide on amalgamation, or more likely I believe, they may decide on a permanent federal structure.

So federal union holds within itself the possibility of ultimate merger, or an ultimate federal structure. Since it holds within itself the possibility of both solutions is it not *the* solution? E. STANLEY JONES.

New York, N. Y.

The Merger Decision

SIR: Stiles Lessly's letter on the "Steinbrink Decision" (Feb. 15) expresses a glee that is probably premature. Judge Steinbrink's decision on the proposed merger may be reversed. Napoleon declared, "The English always win the last battle." It is inconceivable that two great Christian bodies cannot unite when both voted with overwhelming majority in favor of the merger. The "method" was thoroughly democratic. It was presented to all the individual churches, with a heavy majority voting in favor of the merger. Then the district associations voted, with an even greater majority. Then the state confer-

ences voted overwhelmingly in favor. Then the legally elected members of the General Council voted something like 1,000 to 26 in favor of the merger. And with the agreement that no individual church could or would be forced into the merger.

I have been a Congregational minister for more than twenty years and this lawsuit is one of the saddest experiences in my ministry. We declare in favor of the separation of church and state, then one of our churches calls on the state to exercise its power to overturn the majority will and purpose of two Christian groups representing more than two million members!

CLAUDE ALLEN MCKAY.
First Congregational Church,
Binghamton, N. Y.

SIR: Having previously (Feb. 8) condemned a New York supreme court judge for enjoining a pro-merger majority of an "authoritative" Congregationalist body, which majority was "substantial" and "clearly expressed," you now (Feb. 22) condemn the denomination itself because (you say) "Congregationalists Cannot Unite."

It is not enough that authority be assumed, nor that majorities be "substantial" and "clearly expressed." The moon's green cheese and the earth's gravitation respectively will neither be established nor adjourned by so confident an authority as Mother Goose herself or so great or so clear a majority as a unanimous universal plebiscite. A majority, even if substantial, cannot assume to do a thing inherently impossible or illegal—*ultra vires*, as the courts say. A majority, even if clearly expressed, cannot, for example, convey property partly belonging to an opposed minority. Indeed, even a unanimous majority of beneficiaries cannot alter the terms of a trust running to their disadvantage. These are matters of law and of fact; and on the law and the facts in the merger suit, the New York supreme court judge who heard the case clearly outranks an editor who did not.

The editorial dictum that "Congregationalists cannot unite" is the editorial answer to the earlier (Feb. 8) more cautious editorial question "whether a congregationally organized denomination can ever unite with anybody." From the nature of things, Congregationalists (and many other far larger groups) admittedly cannot join any "merger" type of union. If, for the sake of an all-engulfing uniformity, Congregational churches surrender their essential freedom, then—like a punctured balloon, or a demagnetized compass, or a burned-out bulb, or a stringless fiddle—their significant breath-of-life is extinct. But because Congregationalists, by hypothesis, cannot join a merger, it does not follow, as the editor pontificates, that Congregationalists (and their like) cannot join *any* union. This only sharpens the imperative necessity of abandoning the discredited merger goal and its compromise technique, and drafting the ultimate pattern of union in such terms that Congregational churches and Baptist churches and many others may enter without being forced to swear away their individual freedom-born identities and their freedom-born differences for the sake of a compromise-born unity of mechanical uniformity.

RAYMOND A. BEARDSLEE.
Springfield, Vt.

Might Be Effectual

SIR: Your thrust at the Presbyterians as praying Republicans (March 1) is not warranted. If there were more Presbyterians there would be more Republicans, and the combination at the throne of grace might be effectual.

Alton, Ill. GILSON BROWN.

New Knoxville

SIR: As a former pastor of the New Knoxville church, I am impressed with your keen insight and fair presentation (Feb. 22). When the series was first announced, I had my misgivings that it might result in just another dramatization of ecclesiastical machinery and statistical records, but so far there is evidence that the series may become a classic in American church history.

Naturally there are differences of opinion as to the factors which contribute to the success of a particular church. As to New Knoxville the factors you pointed out are generally sound. These are: (1) common historical and cultural background; (2) theological solidarity based on the Heidelberg Catechism; (3) provincial isolation, relieved by contact with the church at large through the sons and daughters in the home and foreign fields; and (4) economic prosperity based on unified, yet diversified, agriculture.

That these are all contributing factors is clear. Yet there are many communities where these conditions prevail. I have in mind a neighboring village of the same size where the same conditions exist and where there are two Presbyterian and two Reformed congregations served by four resident pastors with a combined membership approximately that of the New Knoxville church.

How then account for this difference? Why did these people not follow the pattern of so many communities and divide over doctrinal or liturgical or personal issues? My answer is briefly: (1) The New Knoxville people have a very high concept of the church and its ministry. The church is bigger than their differences of opinion; bigger than their pastor. They know or sense that their local church and the church at large are the basis of their spiritual and economic well-being. (2) They believe in Christian education as a function of the home. It is easy to have religious instruction when the home is fully cooperative. (3) They have been fortunate in their ministerial leadership. Discounting myself, their ministers fitted exactly into their situation. The church had a succession of pastors who counterbalanced each other's influence. In this connection it might be of interest and perhaps significant to note that they selected their pastors without benefit of bishop or placement committee. Also that they did not choose men with their own cultural background. Of north German ancestry with a low German dialect, they picked four pastors of Swiss background. Also they did not call their pastors from other rural parishes, but from Cincinnati, St. Paul, Buffalo and Philadelphia.

Perhaps the most important factor is the loyalty of the sons and daughters to their mother church. They might easily have become a problem, but without exception they uphold the mother that gave them spiritual life. Like the children in Proverbs, "They rise up and call her blessed." No doubt they also voted for her in the Christian Century poll.

Mission House, JOSIAS FRIEDLI,
Plymouth, Wis. Acting President.

Open the Door!

SIR: Instead of saying "Christian men should not close the door" (editorial, March 1) would it not be better to say "Christian men should open the door"? For it seems that the door has been quite effectively closed by men in political position. And it would seem that there is no reasonable ground for hoping that they can be persuaded to act any differently from the ways in which they have been acting.

The utterances of men in high places in government have been so bitter as to disqualify them for any constructive approach to the problems confronting us. To all practical intents and purposes the door is already closed. But it need not remain so. Christian men can open it. Probably they would have to form a voluntary association of Christian individuals, not hampered by the control of any existing organization, even such a splendid organization as the World Council of Churches. They would have to be privileged to go to the heart of today's problems with an unrestricted Christian faith and without any kind of equivocation or reservation.

We were told during the war that our problem was mostly spiritual. We were told at the close of the war that if we are to save the flesh, it must be by the spirit. Yet we continue in the ways of the flesh which have always brought and which always will bring destruction. I am pleading that they who understand the ways of the spirit be given a chance to speak with some semblance of authority, and that their message be given very serious consideration.

The thing suggested here is quite different from what has been done by conferences called by the Federal Council's Commission on a Just and Durable Peace. Such a group of Christian men of understanding and good will, coming from many nations and various groups of the human family, should make specific recommendations as to what should be done by specific nations in order to establish peace and harmony.

URBAN L. OGDEN.
Cleveland Heights Church of Christ,
Buffalo, N. Y.

NEWS of the CHRISTIAN WORLD

German Churches Oppose Gambling

Appeal to State and Local Governments to Halt Spread of the Mania—New Film Has Religious Theme

BETHEL-BIELEFELD, GERMANY, Feb. 23.—The Evangelical Church of the Rhineland and Westphalia has put before the provincial governments a memorial declaring that the prevalence of football betting represents a mass psychosis. The church identifies itself with the plea made by the Evangelical Church of Württemberg that juveniles under 18 be prohibited from making bets, and that the high prizes be reduced so that money can be saved for housing projects. Leading churchmen believe that football betting should be totally abolished, but they realize that this cannot be done now, because such large sections of the population would oppose it. Football betting experts admit that most of the tickets are sold to people with very low incomes. How widely the mania has spread is illustrated by a report published in the Kiel press. It indicates that 43.7 per cent of the city's population takes an active part in football betting. In Flensburg the percentage is 32.7; in Lübeck, about 25 per cent. Smaller towns of Schleswig-Holstein report that large percentages of their populations engage in such betting, and conditions in other districts are about the same.

Churches Also Protest Against Roulette

The churches are also fighting against the operation of roulette tables. This type of gambling was prohibited until 1933, when the nazi regime lifted the ban against it. In a letter to the mayor of Heidelberg, Bishop Julius Bender of Baden urges him not to let the city be marred by the operation of roulette tables, and points out that it is wrong to take advantage of the current gambling mania as a means of opening up new sources of tax money. Pastor Stammler, who is in charge of youth work in Stuttgart, has likewise appealed to the mayor of that city, declaring that roulette is the "most extreme and therefore the most dangerous kind of gambling, since it gives the gambler up to blind fortune." He reminded the mayor that a local government will lose its moral authority if it stoops to procuring money by taxing disreputable enterprises and therefore tolerating them.

Dibelius Pleads for Free East Zone Elections

Bishop Dibelius has been appealing for complete freedom in the Soviet zone elections to be held late next summer. In a letter written last October but just now made public, the bishop reminded Wilhelm Pieck, president of the Soviet zone government, of the earnest remonstrances made by the Evangelical Church against the way the elections by which his government came to power last May were conducted. "A state government claiming to hold moral authority and to be looked upon as representing the population cannot permit such a procedure of forgery," he wrote. "On the contrary, it must do all it can to make amends for such action, and to insure fairness and honesty in political life." He urged Pres. Pieck to see to it that the Germans in the eastern zone are able to express their wishes and opinions in complete freedom.

Movie with Religious Theme Scores a Success

"Night Watch," which is proving one of the most successful motion pictures produced in postwar Germany, is being promoted by the Evangelical Press Service in cooperation with other church agencies. Spokesmen for these groups point out that the film's success disproves the contention that audiences will stay away from pictures dealing with religious themes and that they care only for sensational productions. "Night Watch" has for its leading characters a Roman Catholic priest and a Protestant pastor. It was produced by Harald Braun, formerly editor of *Eckart*, a Protestant literary magazine, and a subeditor of the Evangelical Press Service. In Berlin, Bishop Dibelius sponsored one performance of the film. When it was shown before the Film club of Bremen, Frank Thiess, well known poet, wrote: "Here for the first time the film has been put into the service of spiritual aid, indeed of the care of souls. This was possible only for a writer who has experienced the distress of our times at its sorest place, man's helplessness before God." A Swedish version of "Night Watch" is being prepared.

And So Forth

Pres. Heinrich Held of the Evangelical Church in the Rhineland declared in a recent interview that since the problems created by tensions in the Ruhr and the Saar should be regarded not only from the economic point of view but always in their relation to people, the churches of the Rhineland and Westphalia are gratified that Essen, the Ruhr metropolis, has been chosen as the site for the German Evangelical Church meeting in August. The meeting will be the greatest public demonstration of Evangelical Christendom in Germany this year.

The new Evangelical Social School at Friedewald in the Rhineland has been dedicated by Bishop Hanns Lilje, head of home missions work in Germany. The school will train Evangelical men who afterwards will be employed in trade union work.

Problems regarding cooperation between state agencies and the World Council of Churches were discussed at a meeting which Dean Alfdan Högsbro of Denmark, representative of the World Council of Churches in Germany, had recently with Pres. Wilhelm Pieck of the Soviet zone government. Also present at the meeting was Dean Heinrich Grüber. FOCKO LÜPSEN.

World Day of Prayer Made Official in Portland

In Portland, Ore., Friday Feb. 24 was officially proclaimed a day of prayer for the people of the city by Mayor Dorothy McCullough Lee. The action was in keeping with plans of the Portland council of churchwomen to participate in the worldwide Day of Prayer observance sponsored by the United Council of Church Women.

Merger Ruling To Be Appealed

Congregational Christian Decision Made After General Council Vote—Set N.C.C.C. Convention Plans

NEW YORK, March 8.—As the result of a vote counted at its offices this week, the General Council of the Congregational Christian Churches will appeal Brooklyn Supreme Court Justice Meier Steinbrink's injunction restraining the proposed merger with the General Synod of the Evangelical and Reformed Church. Its action followed the unanimous recommendation of a committee of lawyers which cited 12 reasons why an appeal should be taken. Justice Steinbrink's decision, rendered orally Jan. 26 following a two-month hearing of a suit brought by Cadman Memorial Congregational Church, Brooklyn, to prevent the merger, held that such a union would deprive the churches of their traditional autonomy. A spokesman for the council stated that the decision to appeal was based upon the "sweeping character of the Steinbrink judgment . . . which places an intolerable burden on Protestant churches and the movement for church unity."

Plan Constituting Convention For N.C.C.C.

At a meeting here this week detailed plans for the constituting convention of the proposed National Council of the Churches of Christ in the U.S.A. were outlined. The convention is scheduled to be held in Cleveland Nov. 26-Dec. 2. Seven national interdenominational bodies now have voted to merge into the one all-inclusive agency, which will represent 27 million churchgoers affiliated with 25 major Protestant denominations, and it is expected that an eighth, the Foreign Missions Conference, will consider similar action at a special meeting to be held in Philadelphia April 26-27. Earl F. Adams, executive secretary of the planning committee, described the project as an effort to achieve better coordination and efficiency in the field of interdenominational cooperation on the national level. He emphasized that it is not a proposal for a "merger of denominations."

New Swedish Primate Is World Council Leader

Commenting on the appointment of Yngve Torgny Brilioth, former bishop of Vaxjo, as archbishop of Uppsala and primate of the Church of Sweden, Henry Smith Leiper of the World Council of Churches praised the new leader of Swedish Lutherans as a man of "great ability and astonishing scholarship." He pointed out that Dr. Brilioth was a leading member of all the key committees which were responsible for the formation of the World Council. Since the Amsterdam Assembly in 1948 he has been chairman of the council's Faith and Order Commission, the body devoted to the study of church unity questions, and is now a leading member of its Central Committee. The new Swedish primate will be visiting this country next sum-

The most fitting EASTER GIFT of all!

A MAGNIFICENT, self-explaining Study Edition which brings a full understanding of the Scriptures to the modern reader, and yet retains the complete text of the beloved King James Translation. Almost 2,000 pages, beautifully printed and bound. 126-page Concordance; maps. *$10.00*

THE WESTMINSTER
Study Edition of the
Holy Bible

At all bookstores, WESTMINSTER

NEW *Lenten* READING

OUR RELIGIOUS TRADITIONS

By Sterling P. Lamprecht

A forthright statement on Judaism, Catholicism, Protestantism and the Western way of life. The vital, enduring core of each of the three great religious traditions of western culture is revealed anew in this acute and sympathetic analysis.

"A very good book, readable, crisp, suggestive and fresh . . . Mr. Lamprecht strikes straight for the genius of each religion, its elements of strength and its inherent weakness or liabilities." — *Willard L. Sperry, Dean of the Divinity School, Harvard University.*

"A broad panorama of human thought and inspiration, drawn in bold strokes without the handicap of ecclesiastical language, but with keen insight and abundant knowledge."—*Kirtley F. Mather, Professor of Geology, Curator of The Geological Museum, Harvard University.* $2.00

HARVARD UNIVERSITY PRESS

mer; he is slated to attend the meeting of the Central Committee to be held in Toronto in July.

Start Revision of New Testament Source Materials

Five members of a committee engaged in an international project to bring out in 1953 the first revision of New Testament source materials in 80 years will start work this week at Union Theological Seminary. They are one of four committees to undertake the project. The revision will collate all important ancient manuscripts discovered recently and collections from foreign libraries that are now available. American and British scholars are sponsors. The Americans are headed by Ernest Cadman Colwell, president of the University of Chicago, and the British group by R. H. Lightfoot of Oxford University.

Hopkins Succeeds Vickrey at Golden Rule Foundation

At the recent annual meeting of the board of trustees of the Golden Rule Foundation, the retirement as president of Charles V. Vickrey, who founded the body 20 years ago, became effective. Robert M. Hopkins, executive director of the foundation's National Stewardship Institute, was named to succeed Dr. Vickrey. Before coming to the institute, Dr. Hopkins had served as president of the United Christian Missionary Society (Disciples), had been for 12 years general secretary of the World Sunday School Association (now the World Council of Christian Education), and had served as chairman of the executive committee of the International Council of Religious Education. Says the new president: "The work of the foundation will proceed along four lines: direct promotion for special benevolent causes not otherwise provided for, a program of stewardship education, service as a 'people's foundation' for the disbursement of private gifts, and annual selection through an accountable committee of the American Mother of the Year."

And So Forth

A meeting sponsored by the churches of the Brooklyn-Nassau presbytery at Memorial Presbyterian Church, Brooklyn, Sunday afternoon was addressed by Clifford Edward Barbour, pastor of Second Presbyterian Church, Knoxville, Tenn., and moderator of the Presbyterian Church, U.S.A.

"Kenji Comes Home," motion picture produced by the Protestant Film Commission, is one of two feature-length films nominated for the award of "best documentary motion picture of 1949" in the annual competitions of the Academy of Motion Picture Arts and Sciences.

A gain of more than 300,000 members has been recorded by the African Methodist Episcopal Church since 1948, bringing the total membership to 1,650,000, Bishop Decatur Ward Nichols of the denomination's First episcopal district reported here this week. Bishop Nichols also reported that several new churches were organized last year, principally in areas where new housing projects had been established.

The Augustana Lutheran Church has entered into an agreement with the United Lutheran Church to undertake cooperative work in Japan. J. HENRY CARPENTER.

Teachers Demand Kentucky Action

State Education Association Leads Fight to Increase School Funds—College Aids Hangchow Department

HUNTINGTON, W. VA., March 6.—The Kentucky education association has been waging a vigorous fight to force Gov. Earle C. Clements and the general assembly to increase the common-school fund by $12.2 million a year. Six hundred indignant principals and teachers from various sections of the state, deserting their offices and classrooms for several days, descended upon Frankfort and applied strong political pressure in an effort to secure their demands. To provide sufficient revenue for financing their proposal they recommended a substantial increase in the state taxes on beer, cigarettes, pari-mutuel betting and whisky. Declared the *Louisville Courier-Journal*: "The educators propose to tax our vices to pay for our salvation." As yet no appreciable increases in the school allotment have been made. The governor broadcast a message to classroom teachers declaring that the state education association had misrepresented them and vilified him. A threat by certain K.E.A. leaders that at least 10,000 teachers would close their schools, come to Frankfort and remain until their demands were met did not materialize.

Centre College Students Aid Hangchow Professor

The students of Centre College, Danville, Ky., have "adopted" T. J. Ku, professor at Hangchow University, China, for this year. Dr. Ku has been chosen to receive the $1,100 that was raised during Centre's third annual Hangchow Week last May. He has been in this country studying at Columbia University and has received his doctor's degree in public administration. He plans soon to return to Hangchow, where he is head of the political science department. The funds provided by the Centre students will pay his entire salary for a year and leave a small balance for the purchase of books for his department.

Urges Ministers to Be Aware Of Their Responsibilities

Three hundred preachers attending the first interdenominational ministers' conference sponsored by the Kentucky council of churches heard Elmer G. Homrighausen, professor of Christian education at Princeton Theological Seminary, emphasize the "terrible responsibility" that is on them in these critical times. Said Dr. Homrighausen: "If we preachers knew what we were doing we wouldn't say some of the cheap and shoddy things I hear said from pulpits. . . . Some preachers seem to think their function is to provide entertainment." The seminar on urban evangelism was led by Jesse L. Bader of New York; that on rural evangelism by Harry H. Kalas of Chicago.

Cites Losses in Influence Of Religion

"There is too little real religion in the followers of the creeds." So declared Rabbi Abba Hillel Silver of Cleveland to the 800

persons attending a Brotherhood Week banquet in the Scottish Rite cathedral, Wheeling. A number of prominent Catholic, Protestant and Jewish leaders participated in the program. Asserting that the human race has lost the dynamics of religious inspiration, Dr. Silver insisted that the task of society is not to superimpose uniformity, but to achieve an eager and voluntary association of mankind on the broad base of tolerance, good will, fraternity and understanding. He said that in spite of all its greatness America manifests several weaknesses in confronting a crusading dictatorship, among them jimcrowism, anti-Semitism and anti-Catholicism.

Points to Advances On Racial Front

"The Mason-Dixon line is being pushed farther and farther toward the gulf of Mexico," Mrs. M. E. Tilly of Atlanta, secretary of the economics committee of the (Methodist) Woman's Society of Christian Service, declared in the course of four lectures she gave in Louisville under the sponsorship of the woman's division of the Louisville Methodist conference. Mrs. Tilly, who was a member of Pres. Truman's Commission for Civil Rights in 1947, pointed to the fact that eight states have passed their own fair employment practices laws, and that a number of southern states have adopted measures providing for the repeal of poll tax laws and for the admission of Negroes to state universities. At the conclusion of the four-day course of study the women pledged themselves to the support of a number of reform movements, including an effort to have the University of Louisville school of medicine opened to Negro students.

Church Forum Presents Case for Peace

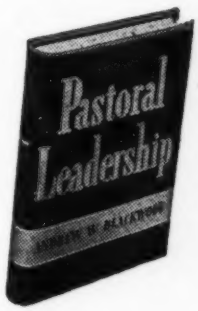
"World Chaos or World Peace" was the theme of the sixth annual public forum series sponsored recently by First Presbyterian Church, Clarksburg, W. Va. Speakers were Walter W. Van Kirk of the Federal Council of Churches' department of international justice and good will, a U. N. consultant; John B. Weir, for 30 years a professor at Foreman Christian College, Lahore; Wilmot D. Matthews, counselor of the Canadian embassy at Washington, D. C.; and Conrad Hoffman, director of the International Missionary Council's committee on Jews and displaced persons.

Asbury College Revival Beats Wheaton's for Length

A spontaneous revival that started at Asbury College, Wilmore, Ky., during a Thursday morning chapel service persisted for five days in a continuous round-the-clock session of prayer, song and testimony. The chapel remained open during the entire period and no classes were held. Many of those who crowded the auditorium to overflowing during several of the hours were people from the community and from out of town. Pres. Z. T. Johnson, who was engaged in evangelistic services at Lakeland, Fla., when the revival started, made a hurried return by plane to participate in the outburst of religious fervor on the campus. "This revival is not the same kind of emotional experience as that at Wheaton," said a professor at adjoining Asbury Theological Seminary. J. MAURICE TRIMMER.

BOOKS by Andrew W. Blackwood

PASTORAL LEADERSHIP



A detailed guide showing every pastor how to give his people a fresh vision of the church and the work it must do. Dr. Blackwood's practical suggestions form the basis for well-rounded and easily adaptable programs, in which every member shares happily and productively in the work of the church.

"Of primary importance to both the theological student setting out in his ministry, and to the seasoned pastor striving to make his ministry as effective as possible."—*Pulpit Book Club*.....$3

PREACHING from the BIBLE

"A book of laboratory methods suggesting the most effective ways of using the 'homiletical tools' . . . full of concrete case studies."—*Religious Book Club*.

"A *must* book for every preacher."—*The Lutheran*. $2

THE FINE ART OF PUBLIC WORSHIP

How the minister or lay leader can revitalize the worship service in the local church.

"In this day of experimentation with worship, this book will serve as a safe yet challenging guide."—*Union Theological Seminary Review*.....$2.50

PLANNING A YEAR'S PULPIT WORK

"Dividing the year into four parts—bounded by September, Christmas, Easter and Pentecost—he projects a coherent but flexible preaching plan for each period."—*Christian Century*.

$2.50

EVANGELISM in the HOME CHURCH

Practical methods for initiating and maintaining an effective evangelistic program. Rich in case studies.

"Stimulates interest in soul-winning as the objective of preaching."—*Watchman-Examiner*. $1.25

THE PROTESTANT PULPIT

An anthology of master sermons from the Reformation to our day.

"Dr. Blackwood has selected the best from some of the greatest. There are five sermons by preachers before the nineteenth century (Luther, Bunyan, Wesley, Whitefield, Edwards); fourteen from the nineteenth century and early part of the twentieth; twenty by living preachers."—*Christian Century*.

"In a field by itself . . . a book no real student of homiletics will ignore."—*Church Management*. $3

At Your Bookstore

Abingdon-Cokesbury Press

You like independence and courage in a paper, so you like The Christian Century. Most teachers have the same opinion, but many have not made the acquaintance of this paper, which upholds our free schools. A suggestion: Give a subscription to your high school principal, to a teacher in your town. Send only $2.00 for a six-months introductory subscription.

Name.....

Street.....Zone.....

City.....State.....

MAIL TO THE CHRISTIAN CENTURY, 407 S. DEARBORN ST., CHICAGO 5, ILL.

Urge Reform of 'Movie Morals'

California Councils of Churches Deplore 'Affront to Christian Standards'—500 Attend Convocation

LOS ANGELES, March 6.—Statements elicited by widespread comment on the morals of personnel in the west coast motion picture industry were issued by the Los Angeles church federation and the Northern California council of churches. Said the Los Angeles document: "The serious affront to Christian standards involved in incidents surrounding the production and distribution of a current motion picture involving two celebrated artists and attended by unnecessary and flagrantly revolting publicity must not be treated indifferently.... The motion picture industry has offered much in the field of entertainment that is fine and constructive, but also, by the private lives of all too many of its more popular persons and in characters portrayed on the screen, has all too often contributed to a breakdown of moral standards and spiritual ideals necessary to national greatness. A becoming sense of human decency and Christian ethics insists that the central figures in the recent adulterous interludes should retire from public life and that persons dedicated to human decency should register their convictions and disapproval by refusing to patronize the current film... and that the motion picture industry should lift its standards of operation."

Claremont College Church Has First Anniversary

As it celebrated its first anniversary recently, the College Church of the Claremont Colleges rejoiced over the success it has registered as an experimental student church. This vigorous student-officered and -supported church has demonstrated college students' basic interest in religion and their ability, with sympathetic faculty cooperation, to conduct their own religious activities. The project is directed by Prof. Merrimon Cunniggim of Pomona College's department of religion.

U.S.C. School of Religion Expands Its Role

At present the school of religion of the University of Southern California, in which 100 graduate students are enrolled, is the only accredited theological seminary in this region. Plans for its greater development will contribute notably to southern California's facilities for training church leaders. More than 500 persons, mostly clergymen and their wives, attended the second annual ministers' convocation sponsored on the campus in February by the school and the Southern California council of Protestant churches. They took part in a three-day round of seminars, chapel services and platform addresses. The program ranged from evangelism and worship through a consideration of industrial life and pastoral counseling to world outlook. Ralph W. Sockman of Christ Church, New York city, discussed "The Dimensions of a Man." In a question period Dr. Sockman hinted at the high price of excellence in the pulpit by explaining that for every minute of sermon delivery he spends an hour in preparation. Pres. Ernest C. Colwell of the University of Chicago gave a series of addresses on the New Testament, rich in original idea and fresh interpretation, which made a profound impression on the ministers. Theme of the convocation was "City of God, or City of Man."

Millikan's Way Out Elicits Praise

"Bravo, Dr. Millikan!" cry thousands of Americans who have been reading of the response made by the famed physicist and Nobel prize winner after he had been kept waiting four hours to make a featured speech on "The Road to Peace" at the annual dinner meeting of the Van Nuys chamber of commerce. The dinner was followed by a program of awards, the introduction of 20 prominent guests, presentation of visiting movie stars and reports by chamber officers—all accompanied by much aimless hilarity. Dr. Millikan was finally introduced at 10:30 p.m. He rose and began: "My definition of an educated person is one who can concentrate on one subject for more than two minutes. At this late hour I do not believe this audience can follow the address I was prepared to give." Then he pocketed his notes and sat down.

Law Enforcement Handicapped By Lack of Public Support

In spite of efforts at reform by the California commission on organized crime, Los Angeles' underworld continues to emit a loud roar. It is generally agreed that the local situation will not be bettered until the law-enforcement agencies are given more vigorous support by the general public. The problem is accentuated by the fact that Los Angeles county has 46 separate enforcement agencies with overlapping jurisdictions. It is felt that Los Angeles cannot be considered the nation's Sodom and Gomorrah, but only part of a nation-wide crime pattern of which a focal point just now is a national syndicate for the promotion of and profit from corruption and vice.

And So Forth

The past month has seen a steady procession of college and university presidents marching into Los Angeles to address gatherings of alumni of their respective institutions. Among them were Northwestern University's Miller, Ohio Wesleyan's Flemming, Chicago Theological Seminary's McGiffert and Cornell College's Cole.

As a Lenten feature the *Pasadena Star-News* and the *Long Beach Press-Telegram* are serializing Fulton Oursler's *The Greatest Story Ever Told.*

Jon J. Bannings, for more than 40 years an educator in India, has been appointed administrator of Pilgrim Place, home for retired Christian workers in Claremont.

The first book by Floyd H. Ross, professor of world religions at the University of Southern California, is being described as a "highly controversial, fighting book." Its title: *Addressed to Christians: Isolationism vs. World Community.*

Edgar J. Goodspeed, noted Bible scholar and translator now making his home in this area, has just published his 70th book, *The Apostolic Fathers.*

GEORGE R. GROSE.

Plan Appeals on Atomic Weapons

World Council's Executive Committee Drafts Suggestions—Prepares for Toronto Meeting

GENEVA, March 3.—The 16 members of the World Council of Churches' executive committee at their meeting last week at the Ecumenical Institute at Bossey near here unanimously adopted a declaration stating that "all men have responsibilities before God as they face the grave issues raised by the hydrogen bomb." (See The Christian Century for March 15, p. 324). To assist member churches in the council to make recommendations to their respective governments on the basis of the declaration, the Commission of the Churches on International Affairs has circularized a series of considerations proposed by its director, O. Frederick Nolde. These recommend that governments not only indicate readiness to enter into international consultations for control of armaments but take the initiative in pressing for such consultations, that they give tangible evidence of their desire to proceed in a spirit of cooperation and good will, that they repudiate the policy of seeking national advantage and if need be take "reasonable risks" to secure international agreements, and that they show their intent to delegate to international agencies such authority as may be necessary for effective multilateral control of armaments.

Plan Toronto Meeting

The executive committee made plans for the meeting in Toronto in July of the World Council's 90-member Central Committee. Themes approved for consideration there were the ecclesiastical significance of the World Council of Churches, religious liberty and dominating religions, and preparations for the second Assembly of the council, to be held in the U.S. in 1953. It was agreed that progress reports should be presented at Toronto on the problem of race relations (in the meantime a staff member is to visit South Africa at the invitation of local churches to study the racial situation there) and on the Christian approach to international law. In April a conference on the churches and international law will be held at the Ecumenical Institute.

How the Hamburg and Salzburg conferences convened by the World Council drew the attention of the world to the international significance of the refugee problem in Germany and Austria was reported to the executive committee. Member churches will be invited to press their respective governments to remedy the limitations defined by U.N. action now binding on the high commissioner's office in Geneva, which is to take over from the International Refugee Organization in 1951. Dr. Nolde pointed out that there is still time to effect revision of the commissioner's terms of reference before the fifth meeting of the U.N. General Assembly next fall.

Before the business meeting began, the Bishop of Chichester, chairman of the committee, and Martin Niemöller gave accounts of their visits to Australia and New Zealand. W. A. Visser 't Hooft, the World Council's general secretary, described his three-month

tour of the Middle and Far East, paid a tribute to the evangelistic spirit manifest at the Bangkok conference and stressed how much the youngest and oldest churches have to learn from one another. The committee approved the Bangkok conference's recommendation for the appointment of an East Asian Christian to serve on the staffs of both the International Missionary Council and the World Council and develop closer relations between the Asian churches and the ecumenical movement as a whole.

On Catholic-Protestant Conversations

The week after the executive committee met, the Congregation of the Holy Office of the Vatican issued its "instructions concerning doctrinal conversations between Catholics and Protestants." W. A. Visser 't Hooft, asked to comment on those instructions, pointed out that anything he said would be of only "personal and unofficial" nature, since neither the central nor executive committees had yet had a chance to consider the document. Here are some of his "personal and unofficial" comments:

"The very fact that such a document is issued at all is a clear indication that the ecumenical movement has begun to make its influence felt among the Roman Catholic clergy and laity. We can only rejoice that such is the case. As the document itself points out, meetings between Roman Catholics and representatives of other confessions are regularly held in many places. . . . [It is clear that] all such meetings will henceforth have to be directed and supervised by the hierarchy. Thus they will lose that informal and spontaneous character on which much of their value depended. Moreover, these ecumenical contacts will be supervised from the viewpoint expressed in the document, namely that the only purpose . . . can be return of all Christians to the church of Rome. . . .

"Unless I am mistaken, this document is the first in which the Holy See permits explicitly, though with certain restrictions, that Roman Catholics and Christians of other confessions may pray together. This is a step forward. It is also important that interconfessional meetings on social questions are to be allowed. . . ."

BERNARD CAUSTON.

Rolls Gain 30 Per Cent

Visitation Program in Rural Vermont Area Results in New Members

PORTLAND, ME., March 7.—As the result of a program of visitation evangelism conducted under interdenominational auspices early in February, Protestant churches in the Bradford, Vt., area have added 160 new members to their rolls—an over-all increase of 30 per cent over the previous total of 525. This activity is of particular interest to Protestantism in that, although the section is historically Protestant, it is the headquarters of the Roman Catholic Church's northern New England "rural push." The program was the second to be sponsored so far in 1950 by the Vermont church council as a part of the United Evangelistic Advance. One feature of the program was a rally in Bradford's First Congregational Church addressed by Howard T. Joslyn of Derry, N. H., New England director of

Signs of Hope
In a Century of Despair
by Elton Trueblood

"The book has a tonic quality, and is a potent antidote to gloomy views that are now in vogue."—SAMUEL McCREA CAVERT
$1.00

Addressed to Christians
Isolationism vs. World Community
by Floyd H. Ross

"At long last, at very long last, we are finally getting a book of the kind that is sorely needed today for Christian thinking. This is a sympathetic treatment of essential Christianity and at the same time a point of view desperately aware of our new One World into which the mid-twentieth century has moved. It is a thoroughly prophetic book."—VERGILIUS FERM **$2.00**

The Holy Imperative
by Winston L. King

"He has exhaustively explored the whole field of religion and ethics in a most satisfying manner and has shown conclusively that true morality can emerge only where there is a genuine unity of religion and ethics. This book at once will give Dr. King a prominent place among modern theologians."—LEWIS O. HARTMAN **$2.50**

The Quaker Story
by Sidney Lucas

"The Quaker Story* is a fair and fascinating history of a most remarkable and significant religious people."—*Baptist Leader
$1.75

The Religious Revolt Against Reason
by L. Harold DeWolf

"This book is recommended to those who wish to understand neo-orthodoxy and to those who wish to read an excellent defense of 'reason's' legitimate place in religion and life. Theology in America has a new voice, one that speaks with marvelous clarity and consistency."—*Christian Century* **$2.50**

at your bookseller

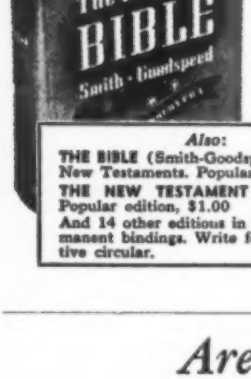
HARPER & BROTHERS • New York 16, N. Y.

"We can no more understand the New Testament without the Apocrypha than we can understand contemporary American life with no knowledge of the Civil War." —Pastor's Journal

The Smith-Goodspeed COMPLETE BIBLE is the only Bible that gives you the Old Testament, the New Testament, and the fourteen books of the Apocrypha in your language—the American language of today.

"Pure, beautiful, clear, often incisive English . . . delightful to read."
—*Christian Evangelist*

"The clearest window through which we may look into the minds of those who wrote the Hebrew and Greek originals."
—*Christian Century*



The Smith-Goodspeed COMPLETE BIBLE

$4.00 at all bookstores.

THE UNIVERSITY OF CHICAGO PRESS
5750 Ellis Ave.,
Chicago 37, Ill.

Also:
THE BIBLE (Smith-Goodspeed). Old and New Testaments. Popular edition, $3.00
THE NEW TESTAMENT (Goodspeed). Popular edition, $1.00
And 14 other editions in handsome, permanent bindings. Write for free descriptive circular.

evangelism for the Northern Baptist Convention, which was attended by a large and enthusiastic congregation.

Program Aids Individual Congregations

Statistics so far reported in the Bradford effort are from five churches, although three others participated more or less actively. Two were Methodist, one federated and the rest Congregational. Largest number of decisions—53—was registered by Grace Methodist Church of Bradford. Of these 40 were first decisions, 13 transfers of membership. Especially interesting is the record made by the Bradford Congregational Church. In 1948 this church had 239 members. During that year 13 were added and 9 dropped for a net gain of only 4. Since that time by use of visitation and other methods membership has increased so that by Easter there will be well over 300 on the rolls.

Maine Mourns Death of Herbert L. Newman

Church people in Maine were saddened recently by the death of Herbert L. Newman, for over 20 years head of the department of religion at Colby College, Waterville. "Pop" Newman was friend and father confessor to thousands of students and had held many positions of leadership and service in the interdenominational endeavors of the state. A particular contribution of his was leadership in drawing up the curriculum of religious study for secondary schools long recognized by the state department of education as worthy of credit toward college entrance requirements.

NATHANAEL M. GUPTILL.

Are You Reading . . .

The Way to Power and Poise

by E. STANLEY JONES

Here is your key to truly creative power and poise—tested, step-by-step guidance to spiritual and physical well-being.

***The Way to Power and Poise*—52 weeks of daily readings—brings release from inner tension, worry, and frustration. It unlocks a new creative power—God-sent and God-centered power that can make life over and strengthen and sustain the human spirit in all adversity. Here is the secret of triumphant living for every man and woman today—a scripture reference, a brief meditation, a prayer, and a positive spiritual affirmation for every day in the year.**

Only E. Stanley Jones could have written this book for you. Here is the staunch Christian faith, the spiritual insight, the warm human understanding that have brought strength and comfort to millions throughout the world.

384 pages • pocket size • Just $1.25

At Your Bookstore
Abingdon-Cokesbury Press

Should Ministers Hold Confidence?

Rector's Refusal to Testify in Murder Case Leads Texas Diocese to Ask for State Ruling

WACO, TEX., March 8.—The question whether a minister should be privileged by law to keep secret what a member of his congregation has told him in confidence is being considered by a committee of the Texas bar, and will be reported on at an April meeting. The study is being made at the request of the Episcopal diocese of Texas as the result of a case involving James W. McClain, Eastland rector who before entering the ministry was famous as radio's "Dr. I.Q." McClain had been called as a witness in the trial of a woman charged with murdering her husband. He announced that he would go to jail for contempt of court rather than violate his conviction that a penitent's statements to a minister should not be revealed. An open conflict between conscience and the law was avoided when the prosecution refrained from calling the rector as a witness. "I regard this as a victory for the cause of freedom of religion in the courts," said Mr. McClain. The Texas diocesan convention had voted to support McClain "in any action taken by him pursuant to the dictates of his conscience." In addition to requesting the state bar association to make a study of the matter, the convention asked the legislature to change the laws so that ministers could not be called to repeat in court any information given them in confidence by laymen. McClain's lawyer pointed out that in only a few instances has the issue arisen. The most notable was an 1855 Virginia case in which a judge recognized a minister's responsibility to the penitent by excusing him from testimony.

Negro Refuses University's Offer of Instruction

W. Astor Kirk, Negro political science teacher, has rejected the University of Texas' offer to conduct separate classes for him in a room of the university Y.M.C.A. across the street from the campus. He attended the first one-student, one-teacher class taught by the university's professor of government, then issued a statement saying he could not accept the arrangement set up as a means of enabling him to do graduate work toward a Ph. D. degree. "If provision had been made for me on the campus, where I could cherish at least the feeling that I was a student there, my reaction to the whole question would be entirely different," he added. Texas is now defending in the U.S. Supreme Court its laws which provide for segregation of whites and Negroes in its educational institutions on the ground that it sets up "equal facilities."

Urges Southern Baptists To Produce Own Films

A special committee appointed by the Southern Baptist Convention's executive committee met in Dallas in February and recommended that the convention set up its own studios to produce religious movies. Its report will be presented to the annual meeting of the convention in Chicago in

May. Pres. Ellis A. Fuller of Southern Baptist Theological Seminary, Louisville, explained that the films and film strips of educational-religious nature now being widely used in churches and Sunday schools are for the most part made by only a few commercial firms, and that most of them are "not religious enough" and do not stress the Baptist viewpoint.

Methodists Plan New Center At State University

Five Methodist conferences in Texas will support the new $450,000 student center to be constructed for the Wesley Foundation at the state university in Austin. Last year 26 per cent of the university's student body —4,900 students—were Methodists. A similar center is being planned to serve students at Southwest State Teachers College and San Marcos Academy in San Marcos. There the proposed center would be included in plans for a $58,000 building which would also serve local members of the San Marcos First Methodist Church, which recently completed a $40,000 education plant. The state Methodist youth movement has already contributed $20,000 toward the San Marcos center.

Latourette Gives Austin Seminary Lectures

Kenneth Scott Latourette, professor of missions and Oriental history at Yale University divinity school, gave the Settles lectures at Presbyterian Theological Seminary in Austin in January. This series on missions and evangelism was established by Mrs. W. R. Settles of Big Springs, Tex. Dr. Latourette led a two-hour seminar for graduate students each morning and lectured each evening to seminary students and the public on "The Advancing Church in an Age of Storm." He concluded the series with a ringing challenge: "In spite of the threats of the age of storm, the church must take counsel not of its fears but of the commands of Christ. Christians must take God at his word, dream in large terms and reach the entire human race for our God."

Visitation Campaign Nets 12 Per Cent Increase

The membership of 18 Dallas county Christian (Disciples) churches was increased by 12 per cent as the result of a visitation evangelism campaign conducted recently under the leadership of Bayne E. Driskill of Fort Worth, crusade director of evangelism for the Christian Churches of Texas. On March 5 the 18 churches received 1,047 new members, while 397 other persons have indicated their intention to become members within the next few weeks. Previous membership of the churches was 11,759. Success of the campaign is attributed to the work of the laymen in the participating churches. For a month preceding the campaign they listed and called on prospective members and sent out letters of information and welcome. On four nights of the week preceding March 5 groups of laymen met for dinner in their home churches, then went out in pairs to obtain promises from prospects to join their churches on Sunday. Most of the new members are adults.

And So Forth

The weekly broadcasts of the Baptist Hour were resumed in Arizona, New Mexico and California Sunday (see the Feb. 8 Christian Century, p. 186). Resumption was made possible by two personal gifts of $5,000 each.

J. J. Perkins, wealthy Wichita Falls oilman, has given $450,000 for construction of a fourth dormitory in Southern Methodist University's new theological quadrangle. This brings the total of Mr. Perkins' gifts toward construction of the quadrangle for the Perkins School of Theology to $2.5 million.

Fundamentalist Baptist pastors in the Dallas area have called on ministers claiming to have a divine gift of healing to prove their claims.

"Girlstown, U.S.A.," has dedicated the first permanent residence on its prairie site 50 miles west of Lubbock. The home will have room for 64 girls. Amelia Anthony, founder and director of the home, hopes that in 10 years it will be able to serve 500; just now she has 700 applications for admittance on file. C. E. BRYANT.

The Princeton Institute of Theology

July 10-20, 1950

Many prominent leaders from America and abroad.

One of our best programs arranged for this year.

The cost is moderate.

For program and full details please address

J. Christy Wilson

Princeton Theological Seminary

Princeton, N. J.

Two classic religious books from The WESTMINSTER PRESS

The CHRISTIAN DOCTRINE of GOD

By EMIL BRUNNER. How can the Church do justice to her missionary calling in an un-Christian world, if she herself is not clear about the content of her message? First American edition of Brunner's important series on *Dogmatics.* $6.00

CHRIST and TIME

By OSCAR CULLMANN. "One of the most important books in modern European theology. The author controverts modern thoroughgoing eschatology, as well as Dr. Barth's unrealistic view of history and the great heresies of the ancient and modern church."—*Frederic C. Grant.* $5.00

At all bookstores

The WESTMINSTER PRESS

Philadelphia

¶ To help a boy or girl chart a happy and successful life;

¶ To help bring peace of mind to a dear one sorely troubled;

¶ To delight the soul of one who loves the Bible but has never owned an Oxford:

Give an Oxford Bible at Easter

America's Gift Bible since 1675

$1.65 to $250.00

FOLDING CHAIRS
IN Steel OR Wood
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 56 SCRANTON 2, PA.

Christian Century Reprints

WHY AREN'T THEY LIKE US?
by Mary Elizabeth Sergent
($2.50 per hundred)

A ROAD TO ATOMIC PEACE
by Daniel and Squires
(25c; 3 for $1; $15 per 100)

WHAT DID THE SUPREME COURT SAY?
by Charles Clayton Morrison
(25c; 3 for $1; $15 per 100)

PALESTINE AND THE JEW
by Morris S. Lazaron
(25c; 3 for $1; $15 per 100)

The Christian Century,
407 S. Dearborn St., Chicago 5, Ill.

Send me.....copies of.....

.....

I enclose remittance in full.

Name .....

Address .....

.....

Anglican Leaders Speak on H-Bomb

Archbishop Garbett and Bishop Barnes Urge Nations to Agree on Steps to Ban Use of Weapons

LONDON, March 2.—Divergent views on the H-bomb have been expressed by two of Great Britain's religious leaders, the Archbishop of York (Dr. Garbett) and the Bishop of Birmingham (Dr. Barnes). Dr. Garbett believes that the United States could not refuse to make the bomb once it was known that Russia was doing so. He sees a three-part policy as necessary for Christians. First, an attempt on the highest levels should be made to reach an agreement with Russia, no matter what methods or organizations are chosen. If the U.S. cannot take the initiative, he says, Britain should lead the way; this country, he is sure, would be the first target. Second, if Russia refuses, the peace-loving nations should enter into a solemn compact to use all their resources against a nation which uses the bomb. Third, the nations should declare that neither singly nor collectively would they ever be the first to use the bomb. Dr. Barnes, on the other hand, sees the problem in its simplest national terms. Britain, he says, should lead the world by saying that she will not make such weapons as the hydrogen bomb because to do so would be wrong. The risk might be extermination, he admits, but it would be worth taking because of the inherent goodness in humanity, which eventually would triumph.

Parliament To Be Tested In Coming Months

The result of the general election Feb. 23 gives an accurate picture of this country's political make-up. We are pretty evenly divided between Labor and Conservative. Labor won 13,300,000 of the popular vote, Conservatives and their allies 12,400,000. Labor polled the largest vote of any single party in the history of British politics. The Conservative recovery in the rural areas was a sign of a strength previously reputed to be on the wane. Whoever is able to gain the 2,600,000 votes polled this time by the Liberals will win the next election. The next few months will provide a sharp test of forbearance in Parliament. No government in our history has had such a slender majority. It can do very little more than continue the routine business of administration while both sides prepare for a fresh struggle. However, in foreign affairs there is no reason for the government to be weak; without formal agreement, both sides have a similar outlook tempered only by a differing accent on methods to be used.

To Erect Beacon in Memory Of Methodist Pioneers

A spot sacred in Britain's religious history, Hanham Mount near Bristol, is to be marked with a symbolic beacon commemorating the spot where George Whitefield and John Wesley began their field preaching in 1739. The inscription quotes from Whitefield's journal for Feb. 17: "... after dinner I went upon a mount and spake ..." and from Wesley's journal for March 31: "... I could scarce reconcile myself at first to this strange way of preaching in the fields." Eight days later Wesley wrote concerning a congregation of 1,500 he addressed on Hanham Mount: "Church or no church, we must attend to the saving of souls." Preaching at this site was begun by Baptists and Moravians in 1658. The plan for the commemorative beacon was launched by Pres. H. B. Rattenbury of the Methodist Conference.

Seek Means of Curbing Youthful Gangs

Many parts of London are experiencing a wave of juvenile crime in which violence and destruction for their own sake appear to be the chief objectives. Such hooligan groups as the Diamond gang of Islington and the Brick gang of Bermondsea are outside the world of the boys' clubs, and it is widely felt that new approaches are needed to the problem. Some of the gangs are so organized that the police are neatly eluded, and the group treasury pays the fines when a member is caught. At Wapping in London's dockland a barge moored in the river has been given to one gang as headquarters in the hope that a new type of club may result. Speaking recently on the causes of juvenile crime the Bishop of Croyden listed loneliness, a sense of inferiority, frustration and lack of purpose. Dead-end jobs are also a contributing factor, he said.

New York's Trinity Church Aids Irish Parish

Links between Ireland and the U.S.A. are always precious and interesting. The Anglican bishop of Derry (R. McN. Boyd) has received a generous gift from the vicar of Trinity Church, New York, for the parish of Glencolumbkille, County Donegal. There is a historical connection between the two parishes: Charles Inglis, one of the early rectors of Trinity, was born in the rectory at Glencolumbkille. In 1787 Inglis was consecrated bishop of Nova Scotia, the first of a long line of colonial bishops. On the occasion of the celebrations of the 150th anniversary of the event in 1937, the late Archbishop Day made a special journey to Canada to preach at the principal service.

And So Forth

According to a Methodist survey based on the views of Methodist ministers, people are less "smug" in Britain than they used to be, and do not lay so much emphasis on "respectability." Congregations are smaller, prayer and Methodist class meetings are fewer, but there is greater attendance at communion and a resurgence in Sunday school work.

St. Paul's Cathedral is opening its pulpit to a number of non-Anglicans, including laymen. George MacLeod of the Iona Community is to be the preacher on Good Friday. Recent preachers have been Alan Paton of South Africa, author of *Cry, the Beloved Country,* and Prof. S. H. Hooke, Old Testament scholar.

D. F. R. Wilson, dean of St. Patrick's Cathedral, Dublin, is to retire after 50 years' service.

A. R. Henderson, recently principal of Paton (Congregational) College, Nottingham, has died at 87. Lewis Prosser, formerly archbishop of Wales, has died at 80.

The Methodist Missionary Society last year increased its missionary giving over 1948 by over £70,000. Its aim was a £100,000 increase. CECIL NORTHCOTT.

Evangelical Brazil Rejects 'Reunion'

Pope's Christmas Plea for 'Return to Rome' Called Intolerable—Sees Spiritual Drama in Nation

São Paulo, Brazil, Feb. 25.—Protestants in Brazil were astonished that only a few days after Pope Pius' Christmas message inviting Protestants to "come back to the true church," Cardinal Camera, archbishop of Rio de Janeiro, issued a condemnation of the Y.M.C.A. The spirit displayed in such a condemnation, they maintain, makes the reunion of Christians impossible. Even such liberal Brazilian Protestants as recognize Christian elements in the Roman Catholic Church expressed disagreement with the pope's message. "Reunion of Christians cannot be confused with submission to Rome," they declared. Borges dos Santos, pastor of one of São Paulo's most important Presbyterian churches, addressed a large audience on the pope's message. He pointed out that reunion on the pattern set by Rome is impossible because Protestantism can never forget its glorious past of freedom and culture and loyalty to the Bible. Fundamentalist Protestants were even more outspoken in their criticism of the message. One fundamentalist leader said that the "Holy Year" will be anything but that, since the pope has done nothing to reduce the "carnival" atmosphere which will prevail. Another said reunion will never be possible because fundamentalists consider the Catholic church unchristian in that it is "divorced from the word of God."

Fundamentalists Observe 10th Anniversary

This month the Presbyterian Conservative Church is celebrating its 10th anniversary. This, the first fundamentalist church in Brazil, resulted from a question which arose when certain ministerial candidates declared that they could not accept "eternal punishment" as a doctrine. When the fundamentalists took over and established the Presbyterian Conservative Church they invited liberal ministers to leave. They did so, and founded the "Christian Church." The *Conservative Presbyterian* reveals that there are now 23 fundamentalist churches in the organization, with about 2,000 members out of Brazil's 2 million Protestants. A recent issue of the journal set forth the aims of the church: "to evangelize Brazil and to defend the true doctrine." "Our testimony is given so that our sister churches may decide to cast out all who are modernists, even those who keep their heresy under cover," it explains.

Sees 'Spiritual Drama' In Brazil

In a recent issue of *Unitas*, liberal undenominational magazine, Editor Miguel Rizzo declares that Brazil is today the scene of a great spiritual drama. "Thousands of people have faith but cannot accept the doctrines of their churches, Catholic or Protestant," he writes. "Some of them leave the church, refusing intolerable dogmas, but still find in the Christian religion other elements which satisfy their souls." As one who faced this dilemma, Rizzo points to Ruy Barbosa, pioneer of Brazilian democracy, who was a great Christian but could not accept every dogma of the Roman Catholic Church, particularly that of papal infallibility. Rizzo, who has edited *Unitas* for 12 years and founded the Institute of Religious Culture, is a highly respected Presbyterian minister who exerts great influence both within and outside Protestant circles. The addresses which he is frequently invited to give by clubs, even by the ministry of education, draw thousands of listeners.

Churches May Fail, but Not the Church

Writing in a recent issue of *Unitas*, Huberto Rohden, former Catholic priest and author who is now teaching philosophy in the United States, declares that Christianity cannot be lost because "the corruption of the churches cannot infect the divine purity of the church of God." Dr. Rohden maintains that the church cannot be identified with any ecclesiastical body, Catholic or Protestant. "The attempt to identify a particular church with the 'church' is abominable," he writes. "Religions fail, but religion, the true church, cannot fail. Christianity may be renewed, as it has been many times. But the spiritual renewal comes not from the institutions, only from individuals. Only the mystic, the saint, the prophet can renew the church. . . . For the respiritualization of humanity a true Christian saint is better than a legion of theologians."

And So Forth

Unitas points to Bishop G. Bromley Oxnam's article, "How Protestantism Fights Communism," published in *Look* magazine, as proof that the bishop is not a Communist, as some of our fundamentalist Protestants have charged. The review goes on to declare that the fundamentalists' vigorous defense of capitalism on biblical grounds is not characteristic of Protestantism as a whole, which tends rather to advocate a sort of Christian socialism.

Brazil's new liberal Protestant magazine *Christianity* holds that Protestantism may prove an inspiration for modern civilization if it goes back to the genuine ideal of the Reformation, the importance of the "interior life," and avoids stressing "conformity to dogma." "Protestantism is a religion of humility, not of authority," says the magazine. "Liberalism is the antithesis of 'Protestant scholasticism,' but it is the logical application of the principles of the Reformation to our civilization and culture."

João Del Nero.

Catholic Missionaries Remain in China

It is reported that 14,000 Roman Catholic missionaries are remaining at their posts in Communist-controlled areas of China.

Youth Group's Race Relations Sunday Plans Canceled

Plans of the young people's fellowship of Bethel Methodist Church, Lewes, Del., to observe Race Relations Sunday by listening to an address by Henri M. Deas, pastor of St. Paul's Methodist Church (Negro) in the same town, were canceled by request of the official board of the congregation. The invitation to Mr. Deas, extended two months earlier with the consent of the pastor, was

O Grave, Where Is Thy Victory?

AFTER DEATH

By *LESLIE D. WEATHERHEAD.* "This 'popular statement of life beyond the grave' has the qualities of simple human appeal and spiritual insight."—*Religious Book Club.* $1.50

JERUSALEM the GOLDEN

By *ARTHUR WENTWORTH HEWITT.* "An argument of the case for immortality . . . the author deals with all difficulties with a vigorous hand."—*Christendom.* "The things the bereaved will most desire to hear."—*Union Seminary Review.* $1.50

THE BRIDGE

By *ARTHUR WENTWORTH HEWITT.* "Personal witness to the love of God in a world of evil."—*Church Management.*

"How faith leads us to God over the river of sorrow and evil."—*Presbyterian Outlook.* $1.50

RENDEZVOUS WITH ETERNITY

By *HOWARD L. STIMMEL.* "Particularly valuable for those who have suffered the loss of loved ones . . . equally satisfying for all who are groping for a sustaining faith."—*Pulpit Book Club Bulletin.* $1

At Your Bookstore

Abingdon-Cokesbury

GOWNS
• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES
Church Furniture · Stoles
Embroideries · Vestments
Hangings · Communion
Sets · Alter Brass Goods
CATALOG ON REQUEST
National CHURCH GOODS SUPPLY COMPANY
1211-13 ARCH STREET, PHILADELPHIA 7, PA.

PEWS, PULPIT & CHANCEL Furniture
• • EARLY DELIVERY • •
WRITE FOR CATALOGUE
J. P. REDINGTON & CO.
DEPT. 12 SCRANTON 2, PA.

BELLS BELLS BELLS —flawlessly cast; perfectly tuned; moderately priced; demonstration arranged; Dutch firm established 200 years; information cheerfully given. Write to Representative:
Mr. David Johnson
18 West 122 St. New York (27), N. Y.

WANTED—Consecrated young woman (age 24-35) to serve as Director of Religious Education in church of 2,247 members in Northwestern Pennsylvania. Starting salary $3,000. 7 day week program. Write: Dr. James Renwick Jackson, First Presbyterian Church, Erie, Penna.

Choir Pulpit GOWNS
Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.
DeMoulin Bros. & Co.
1187 South 4th St., Greenville, Ill.

For deeper study
—firmer faith
The
20th Century
Quarterly
This Quarterly treats the Improved International Uniform Lessons in fresh, interesting fashion. It is adapted for the use of Adult, Young People's and Intermediate classes.
Ask for free sample copy
20th Century Quarterly
407 S. Dearborn St. Chicago 5

withdrawn, the young people explaining that they resented the action of their elders and "hoped to make amends for their unchristian action." Extension of the original invitation was without precedent in the town.

Sees Hospitals Threatened

St. Louis Administrator Warns Against Waning of 'Voluntary' Principle

CHICAGO, March 8.—At the annual meeting here last week of the American Protestant Hospital Association, which claims to represent 86 per cent of Protestant hospitals across the country, the task of outlining the course to be followed by Protestant hospitals was assigned to Frank R. Bradley, director of Barnes Maternity and McMillan hospitals, St. Louis.

In his speech on "Peering Into the Future," Dr. Bradley declared that the voluntary nonprofit hospitals are confronted with definite threats. "The various groups which work in and use hospitals, the hospital insurance plans and others are striving continuously to assert their influence and acquire more control over hospitals," he said. "The nursing department, the dietary department, the social service department, the pharmacy—all are setting up standards, making restrictions and asking for a greater voice in the conduct of our hospitals." This same trend, the hospital administrator observed, is beginning to find expression among "the rank-and-file employees, who, whether unionized or not, are demanding some share of control."

Coupled with what he termed the "clamorings of such newcomers as preventive and restorative medicine," these "new demands for control" were interpreted by Dr. Bradley as "to some extent an attempt to muscle in on a good thing, to share in the power and glory of a socially accepted institution."

'Stability' Threatened

Turning to the threat posed by the extension of state-supported hospitals, Dr. Bradley warned against any further tax expenditure on such institutions. Rejecting any federal subsidy as "found wealth" and therefore dangerous, he maintained that the trend in government subsidy assistance has "made it possible for the young, the immature, the eager, the crackpot, and unfortunately the evil man to have equal opportunity with the adult, the mature, the conservative, the sane and the good."

The physician's plea was for a restoration of what he termed "free competition and the struggle for power" both in society and among hospitals. "The voluntary hospital idea parallels the profit motive of the capitalistic system," he observed. "The voluntary method is as American as pork and beans. We cannot escape the struggle for power. We must preserve free competition."

Dr. Bradley's advice was embodied in the only resolution voted by the 1,000 delegates representing some 500 hospitals. It voiced vigorous opposition to any form of government-sponsored health insurance. Such a system, the resolution maintained, "would deprive the individual of free choice and free exercise of his own initiative in providing for his health."

Hiroshima Girls Plead for Peace

Students in World Day of Prayer Appeal Ask Leaders to See that Others Do Not Suffer as They Did

HIROSHIMA, JAPAN, Feb. 27.—Last Friday, while Christians all over the world were observing World Day of Prayer, the 1,450 students at the girls' high school in this atom-bombed city accepted the challenge made by visiting speakers, this correspondent among them, to couple their prayers for peace with works. The president of the student council called a meeting of the 600 upper class girls, at which no teachers were to be present. For two hours they took part in a serious prayer meeting, while classes waited. Then they drafted a letter expressing the convictions which had grown out of their prayers, and prepared copies of it to send to Pres. Truman, Prime Minister Stalin and Secretary General Trygve Lie of the United Nations.

That Others May Not Suffer

"On this World Day of Prayer we bring to mind the horrible experience at the time of the atomic bomb, and we feel deeply the urgent need of a world peace for the sake of the welfare of all people," they wrote in the English translation prepared later for the visiting speakers. "That day on which our dear fathers, mothers, brothers, sisters and friends were taken from us, on that day tens of thousands in Hiroshima lost their lives as victims of the atomic bomb, and the city full of life until that morning was burned to ashes in but a few seconds. And it was thought that never again would we be able to stand up. The grievous calls for help which came from under the fallen buildings lying within the devouring fire which had wrapped the completely destroyed city are still calling us and pushing us into the road to peace.

"We do not want others to suffer this piteous tragedy which war has brought to us. No matter how science may prosper, man cannot make man. When we think how important each individual is, and of how lightly they were treated in the war, we firmly pray that such a thing will never happen again.

So Long as Weapons Exist

"But even if everyone had gone through the terrible experience, people are still preparing for war. The leaders of each country say that they will use weapons as a means to peace. But as long as weapons exist we firmly believe that we cannot hope for true peace. We pray that the large sums used for armaments will be turned to render services for the happiness of mankind.

"We want you to listen to our prayers which we are shouting from the bottom of our hearts.

"We pray (from the bottom of our hearts) that you, the great leaders of Russia and America who have the greatest strength, will take the leadership and work wholeheartedly for the purpose of world peace."

Each of the 600 girls at the prayer meeting signed her name to the letters. They

also drafted a letter to Prime Minister Nehru, urging him to use India's influence as a neutral nation in the U. N. to stop the arms race.

In the evening, some of the students came together for informal discussion. Here are some of the comments which were heard: "We decided to pray today, and as we prayed something really wonderful happened. All whose parents died in the bomb, stood and prayed. We knew we didn't want anyone else to have the awful experience we had. We really felt God was helping us." ... "We still have to study and go to school, so we say: 'Please, scientists and missionaries and everyone, do something too!'" ... "Our social science class discussed Gen. MacArthur's statement that the United States is going to keep military bases in Japan. How can we remain unarmed and neutral and live up to our constitution, which renounces war, when American troops are here?" ... "There are some young people in Hiroshima who would refuse to go to war. Most who saw the atom bomb would say, 'I don't want to give this suffering to anyone else.'"

ROBERT GEMMER.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Chain Lightning (War.) Humphrey Bogart, Raymond Massey. *Melodrama.* Exploits of test pilot who risks life to reap financial reward from manufacturer who wants airforce to accept his experimental jet plane, then risks it again to prove virtue of new device to save pilots' lives although proof renders first plane outmoded. Shots of incredibly speedy plane in action are interesting, and certainly exciting. But *comic-book-style heroics* of trip from Nome to Washington via North Pole make the whole seem only *fantastic.* M,Y

The Heiress (Par.) Olivia de Havilland, Montgomery Clift, Miriam Hopkins, Ralph Richardson. *Drama.* Metamorphosis of shy, mousy daughter of wealthy physician into a poised though bitter woman through discovery that her father's ironic concern that has made her what she is based only on contempt, through experience with suitor who jilts her after he finds marriage to him will mean loss of her inheritance. An adult, *intense,* intelligently performed drama, effectively translated in fluid camera terms from novel and play on which it is based. Convincing atmospheric use of mid-19th century setting. M,Y

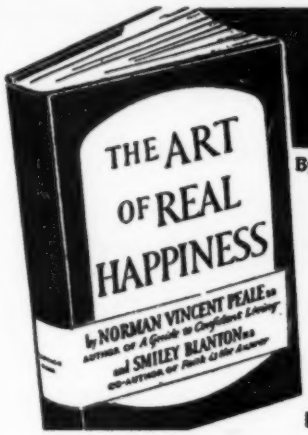
Twelve O'Clock High (Fox) Dean Jagger, Hugh Marlowe, Gary Merrill, Gregory Peck. *Drama* set at U.S. airforce base in England. New commanding general finds crews in sad state of discipline, through measures which seem cruel but which he knows are necessary, whips them into prideful shape for just-initiated daylight bombing raids, later cracks up from inner strain the effort has cost him. An *emotionally moving,* absorbingly told narrative revealing human relationships in crisis. Convincing character portrayals. M,Y

BEST CURRENT FILMS

For Family: Challenge to Lassie, Christopher Columbus, Cinderella, Come to the Stable, Jolson Sings Again, Louisiana Story, On the Town, The Stratton Story, That Midnight Kiss, Top o' the Morning.

For Mature Audience: The Affair Blum, All the King's Men, Battleground, The Bicycle Thief, The Fallen Idol, Fame Is the Spur, Hamlet, The Hasty Heart, Home of the Brave, Intruder in the Dust, Lost Boundaries, Monsieur Vincent, Mrs. Mike, Pinky, The Quiet One, The Red Shoes, The Rugged O'Riordans, Sands of Iwo Jima, She Wore a Yellow Ribbon, Symphonie Pastorale, Task Force, The Third Man.

3-22-50



A NEW WAY TO DISCOVER **THE ART OF REAL HAPPINESS**

By Norman Vincent Peale, D.D. and Smiley Blanton, M.D.

• The real deep-down happiness which alone can restore joy and confidence to living is now within your reach. In these revealing pages are happiness formulas that anyone may successfully use — simple, workable methods proven at the authors' famous Marble Collegiate Church clinic in New York. They easily, simply show you how to combine the two powerful forces of religion and psychiatry to achieve contentment, security, and a stronger faith to meet the adversities of life.

$2.75 at all bookstores

PRENTICE-HALL, Inc., 70 Fifth Ave., N. Y. 11

HOW TO SAVE MONEY ON LIFE INSURANCE

Impartial Report Shows Many Policy Holders Now Spend Up to 67% More than Necessary

What share of your insurance premium actually goes toward protecting you? Read the TRUTH ABOUT LIFE INSURANCE—an impartial, unbiased report just off the press—and get ready for a jolt! Learn how you can pay as little as 1/3 of what it now costs you WITHOUT LOSS OF PROTECTION! There's no need to switch companies. Just change your policy to YOUR advantage, not your agent's.

Easy to Read Tables Help You Choose the Coverage You Need

This fact-packed report is entertainingly written, easy to understand. It explains, step by step, the whole structure of life insurance, guides you with graphs and tables, makes specific recommendations to cover your needs based on income, age and number of dependents. Shows what you can do NOW to save money and assure maximum protection to your family and your old age.

DON'T MAKE THESE COMMON MISTAKES

1. Dont be oversold by high pressure salesmen. They are understandably prejudiced in favor of larger policies.
2. Don't buy more insurance than you can afford. Why place an insurmountable barrier between yourself and the things you really need?
3. Don't be swayed by the "savings" factor. Statistics prove you rarely collect your full investment, that the same money diverted to other channels produces greater savings, available when you need it.
4. Don't be content to let things ride as they are. The TRUTH ABOUT LIFE INSURANCE urges you to study your present policies, to reorganize them NOW for your own benefit.

Research Division
SCHOOL of LIVING
Dept. 9
Suffern, N. Y.

Read What Others Say About The
TRUTH ABOUT LIFE INSURANCE

"—Opened my eyes to the great need for reform"—J. S., Chicago.

"You have done us a gratifying service"—T. W., Yonkers.

"Thanks to your recommendations, I have had my policies rewritten" —S. K., Cincinnati.

"—a worthy addition to the other fine works of the SCHOOL OF LIVING. Like your previous studies, it should be read by all."—K. N., Dubuque.

This non-profit educational society has no axe to grind. The TRUTH ABOUT LIFE INSURANCE is published as a public service after years of research. It opens your eyes to facts which can be told only by an impartial observer.

COSTS ONLY $1 — Your money back in 5 days if you do not agree it's worth many times $1.

Send for your copy today.
Mail $1 with the attached coupon.

SCHOOL OF LIVING
Dept. 9, Suffern, New York

Of course I want to save money on my life insurance. Send me.....copies of "The Truth About Life Insurance." I enclose $1 per copy in cash, money order or postal note (personal checks 10c extra for collection, please). If not completely satisfied I may return the books within five days and you will refund all of my money.

Send.....copies C.O.D. On arrival I will pay postman $1 per copy, plus postage and C.O.D. charges. I understand that you will refund the purchase price of the books if I am not completely satisfied and return them within five days.

Name .....

Address .....

City..... Zone..... State.....

A Personal Message to Every Christian Century Subscriber!

The series of articles on

GREAT CHURCHES OF AMERICA

is creating nationwide interest! This issue presents the third editoral study of one of America's outstanding churches, chosen by a poll of more than 100,000 Protestant ministers. Next month we will present another study. This one will analyze a great metropolitan Baptist church in the southeast section of the country which has a remarkable record of achievement, and the editors of The Christian Century will again reveal in full detail the reasons for its outstanding success. It is totally different from the Mount Olivet Lutheran Church of Minneapolis, whose study appeared in the issue of January 25, or from the churches studied on February 22 and in this issue. You will not want to miss this article —nor any of the remaining articles in this series on great churches which will appear from month to month throughout the year.

We are hearing of more and more churches that are using this series in special ways. Dr. Herbert Rice, of the First Methodist church, Pensacola, Florida, is not only giving excerpts in his bulletin on the distinctive qualities of each church but is also requesting his membership to recommend those services and activities which could be incorporated in his own church. A growing number of churches are placing standing orders for extra copies of every issue containing one of these featured articles, and are making effective use of the studies.

IS YOUR CHURCH taking full advantage of these illuminating and instructive studies? The editors who are traveling about the country visiting these selected churches grow more enthusiastic over the constructive value of this series with every new congregation studied. Only this morning we received a letter from the editor who is studying a church in the deep South. He writes: "Again, this is a far different church than I have visited before. It is a genuine thrill to be able to delve into the workings of these varied organizations. If I can do justice to this church, the results should be far-reaching. This series of articles is by far the finest journalistic feature the Century has ever undertaken. It should mean a searching re-analysis on the part of every minister; a great revival of interest and faith in every community. If we can accomplish that, the Protestant church, in hamlet, village, town and city in the country will become a better and more effective place of Christian service."

We urge every subscriber to The Christian Century to see that this series of articles is read, studied and understood by ministers and laymen alike. Educate your people! Kindle their minds with the possibilities of making *your* church, your community, a more dynamic center of influence for the Kingdom of God!

The Christian Century

Extra copies of the issues containing articles on the Great Churches of America are available at 15 cents per copy; 10 for $1.50 or $12.00 per hundred, as long as the supply lasts. Get your order in early!

The Christian Century,
407 So. Dearborn St., Chicago 5, Ill.

☐ Send me _____ copies of the _____ issue of the Christian Century.

☐ Place my standing order for _____ copies of the issues containing articles on the Great Churches of America.

Name _____

Address _____